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Famous Titles,
AND A
BELIEVER'S
Golden Chain.

Handled in divers

SERMONS.

By WILLIAM DYER, Preacher
of the Gospel.

Ephes. 3.8. *Unto me, who am less than the least
of all Saints, is this grace given, that I should
preach among the Gentiles the unsearchable
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LONDON, Printed in the Year, 1663.

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28 SE 60



WILLIAM DYER
preacher of the Gospell

Ætat: 25: 1663.

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CHARLES EASTLIES Tales

AND
BEVERE'S



SERMONS

By WILLIAM Dyer, Preacher
at the Chapel

London Printed by J. & C. Dods, in the Strand,
for Wm. Dyer, at the Sign of the
Lion and unicorn, in the Queen's Head, in Fleet
Street, 1700. — 2 —

London Printed in the Year 1700.

The Epistle Dedicatorie.

To all my Loving Friends, into
whose hands these shall come,
Greeting,
My dearest Friends,



Whom I Love dearly, Re-
member daily, Long for
greatly, Pray for earnest-
ly, and Praise God hear-
tily, to whom I could
write with my purest
Blood, and do send these Lines from
my very inward Bowels.

Though I cannot say I am so trans-
ported with affection and zeal, as *Paul*,
to wish my self accursed from Christ for
their sakes : Yet, I am perswaded, I
could be contented, with *Jonas*, to be
cast into the Sea, for the pacifying of
God's Wrath for you. That I may be
free from the blood of all men, I am

The Epistle Dedicatory.

resolved, in the strength, and by the power of God, to deal plainly, and I hope sincerely with all men, not valuing the smiles, nor fearing the frowns of wicked men: It is better to lose the ~~saints of men~~, than it is to lose the souls of men: Though there be many that are enemies to me, yet I am an enemy to none; a hater of no man's person, but a lover of every man's soul: He that loved me when I was an enemy, commandeth me to love mine enemies.

Dear Christians, cleave to the Lord, and follow after the Lord fully: Neglect no duty, though you know there is great danger in doing it: Fear God and sin, more than men and suffering: Let your souls bear up with Christ, bear off from the World, bear down your Corruptions, and bear forth your Testimony: Respect all, reject none of God's Commandments; take patiently and thankfully the hardest dealings of God.

The heaviest Afflictions on Earth are but light, in comparison of Christ's sufferings,

The Epistle Dedicatorie.

ferings, or the punishment of the wicked in Hell: When God's People are humble enough, and the Wicked high enough, and the Lord's appointed time come, then expect deliverance to the Godly, and not before. You should not envy the patience of God towards your enemies, for it is nothing in comparison of what love he sheweth to you: Be you diligent at your work, and leave God at his work, you need not fear success: The Lord will soon turn from his wrath, if men were turned from their wickednesses. Look narrowly to your hearts, tongues and ways: I never trusted God but I found him faithful, nor my own heart but I found it false. Take heed, Friends, that you be not alwayes wooing Christ, and yet never married to him: Therefore never leave till you have put the great Question out of question.

Look upon Christ, first without you, and then search for Christ within you; he that will clearly see with the eye of Faith, must shut the eye of Reason. It is

The Epistle Dedicatory.

is the will of God, that Saints should rejoice more in what Christ hath done for them, than in what they have done for Christ,

Oh lay up, and lay out for Christ; make haste and do your work, and God will make haste and give you your wages.

Dear sirs, I beseech you with beseeching, consider well of these things; for these are precious Truths, weighty Truths, and necessary Truths.

I shall add no more, but promise you my Prayers, and request your Prayers for me, and for a blessing upon this, that it may bring glory to God, and good to you; which is all that is aimed at by him who is

Your Souls Servant,

28 SE 60

William Dyer.

To

To the Christian Reader.

Courteous Reader,

Tis the great unhappines^s of our age, that the greatest part of men busie themselves most in that which concerns them least: Look into the World amongst Rich and Poor, high and low, young and old, and see whether it appear not by the whole scope of their conversations, that they set more by something else, than Christ and Salvation: so they may have but some of the Earth in their hands, they care for nothing of Heaven in their hearts; though Gold can no more fill their hearts, than Grace their purses.

Most men are like that silly Woman, that when her house was on fire, so minded the saving of her Goods, that she left her Child roasting in the flames; at last being put in remembrance of it, she cries out, O my Child, my Child! O how many men are there that drop into Perdition, meerly for a little wealth!

There are many that are Temporally Miserable, that are Eternally Happy; and there are many that are Temporally Happy, that shall be Eternally Miserable. O there is a great vanity in all worldly excellencies: the Earth is big in our hopes, but little in our hands; it cannot satisfie the fences of men, much less can it satisfie the souls of men.

Dear

To the Christian Reader.

Dear Christian, according to my Talent received,
I have endeavoured to set forth the Riches, Loveliness,
the Preciousness and Excellencies that are in
Christ, to draw the heart after him, and to be sick
of Love for him. O Jesus Christ is a Fountain of
Life, Light, Love, Grace, Glory, Comfort, Joy,
Goodness, Sweetness, alwayes full and flowing,
ever flowing. Paul was so much taken with Christ,
that he was ever in his thoughts, alwayes near his
heart, and upon his tongue: he names him six or
seven times in one Chapter, 1 Cor. i. O that our
hearts and thoughts were thus busied about Christ,
and taken up with Christ, and with those treasures
of Wisdom and Knowledge that are in him.

The design of this Piece is not the ostentation of
the Author, but the edification of the Reader: though
the Author be contemptible, yet the matter is com-
fortable. I hope none will blow out such a Candle
upon Earth, by the light of which themselves may
see the way to Heaven. If God had given me more
of himself to me, I should have given more out to
thee; but God looks not for what he gives out. If
God may have glory, and the Church edification by
these Labours of mine, I shall have my end.

Now the good Lord bring thy heart more and
more in love with Christ, who is altogether lovely,
that shortly thou mayest enjoy endless felicity in his
bosom. This shall be his Prayer for thee that is,
and ever was in

20 SE 60
Thy Servant in Christ,
William Dyer.

THE
DESIRE
OF ALL
Nations.

Cant. 5. last vers.

He is altogether lovely.



Out of the Lion of the Tribe of Judah, comes better and sweeter honey, than out of Sampson's Lion ; that is the sweetest Honey, which we suck out of Christ's Hive : For the face

2 *The Desire of all Nations.*

of none is so comely in a Saint's eyes, as the Face of Christ ; and the Voice of none is so pleasant in a Saint's ears, as the Voice of Christ. O Christian, the God whom thou servest is so excellent, that no good can be added to Him, and so Infinite that no good can be diminish'd in him ; He makes happy, and yet is not the lesse happy ; He shewes mercy to the full, and yet remaineth full of mercy ; O come, eat and drink abundantly. Oh Beloved, there is no fear of exceſſe here, though one drop of Christ be ſweet, yet the deeper the ſweeter.

The Wine that Christ drawes, is the beſt Wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the praises of J E S U S C H R I S T. The ſubject matter of this Book is a Declaration of the mutuall intercourse of Love and Affection between C H R I S T and his Church, what

what Spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may see the KING in his Glory, the Spouse in her Beauty; here you may see Christ giving her sweet Promises, adorning her with sundry Excellencies, communicating his Love, and commanding her Graces. Here you may also see the Church even ravish't with the consideration and contemplation of Christ's Love and Beauty; His Beauty is taking, his Love is ravishing, his Voice is pleasing, his Goodness is drawing, his Manifestations are enticeing; he is the beloved Son, and the Son of Love, He is nothing but Love to those who are his Love.

But I shall no longer detain you with a Crumb at the door, but carry you to the Chapter out of which my Text is taken, and so lead you to the Cabinet

1. I told you before, and I will tell you again, that

4 *The Desire of all Nations*

where the rich Jewel lyeth.
Brethren and Beloved, you have a Glorious description of Jesus Christ in this Chapter, And that from the 10. verse to the 16. where the Spouse is setting forth the Riches, the Dignity, the Excelency, the Beauty, the Majesty; the Glory, the Preciousness, and Loveliness of Jesus Christ; *He* is white and ruddy, the chiefest among ten thousand. *His* head is as the most fine Gold, *His* locks are bushy and black as a Raven; *His* eyes are as the eyes of Doves by the Rivers of waters washed with Milk and fitly set; *His* Cheeks are as a Tree of Spices, as sweet flowers, his lips like Lillies, dropping sweet smelling Myrrh; *His* hands are as gold Rings set with Beryl; *His* belly is as bright Ivory, overlaid with Saphyr; *His* legs are as Pillars of Marble, set upon sockets of fine Gold; *His* countenance is as Lebanon, excellent as the Cedars. And thus she sets forth her Beloved.

ved, and at last winds up all with this rare expression, *He is altogether lovely.*

The Text is a sacred Cabinet, which contains in it

First, the Jewel, Christ, in this word, *He*.

Secondly, the price of this Jewel, *altogether lovely.*

The Observation or Doctrine is this, That Jesus Christ is Infinite-
ly and Suparlatively lovely. He is the most amazing, and delightful-
ful Object: the very Name of Jesus Christ is as a Precious
Ointment poured forth. 'Tis said that the Letters of this Name
were found engraven upon *Ignatius* his heart. Jesus Christ is in
every Believers heart, and no-
thing can do better there, for
He is altogether lovely. That Jesus
Christ is thus Transcendently
Lovely, will appear four manner of
wayes.

First, By Titles.

B 3

Secondly,

6 *The Desire of all Nations.*

Secondly, by Types.

Thirdly, by Resemblenis.

Fourthly, by Demonstrations.

I shall speak only to the first of these.

Our Lord Jesus hath seven Famous and Lovely Titles, which are as so many Jewels of his Crown.

First, *The Desire of all Nations.*

Secondly, *KING of Kings.*

Thirdly, *the Mighty God.*

Fourthly, *the Everlasting Father.*

Fifthly, *the Prince of Peace.*

Sixthly, *the Elect Precious.*

Seventhly, *Wonderful.*

We will begin with the first of these Famous Titles, to wit, *The Desire of all Nations.* This Title you have in the second of *Haggai* and the seventh verse, *And the Desire of all Nations shall come.* But you will say, How is Christ the Desire of all Nations? Do not all Nations abhor Him? and say,

We

We will not have this Man to rule over us ; *The Kings of the Earth set themselves, and the Rulers take Counsel together, against the Lord, and against his Anointed*, Psalm the 2d, and the second verse : The Kings of the Earth are afraid lest **CHRIST'S GOVERNMENT** should un-king them. The Rulers are jealous lest it will depose them from their Dignities ; Even the Reformers that have adventured all to set it up, are jealous least it will encroach upon their Power and Priviledges. Kings are afraid of it, and think themselves but half-Kings, where Christ doth set up his Word and Discipline. Parliaments are afraid of it, least it should usurp their Authority. Lawyers are afraid of it, least it should take away their Gaines, and the Lawes of Christ should over-top the Laws of the Land. The People are afraid of it least it should compel

them to subjection to that Law and Way, which their souls abhor. Q how long hath the World rebelled against Jesus Christ and his Government!

But tell me, Have the People gained any thing by resisting Christ, his Gospel and Government? by hating his Servants, and by scorning his holy Wayes? Or, doth it make the Crowns sit faster on the heads of Kings? I will leave you to judge of this.

But, Beloved, for all this, Jesus Christ is *the desire of all Nations.*

And this I shall shew you in five particulars.

Though Jesus Christ be not actively desired by all Nations, yet he is rightly stiled, *The Desire of all Nations.*

First, Because he is most desirable in himself; and all things that are desirable, are in him.

Beauty is in Christ; Bounty is in Christ; Riches and Honours

are

The Desire of all Nations.

9

are in Christ, *Proverbs Chap. 8.*
verse 18.

Jesus Christ is the Treasure hid in the Gospel, the Pearl of great price, he is the *Sun in the Firmament* of the Scriptures, whom to know is everlasting Life; he is a Spring full of the Water of Life, a Hive of sweetnes, a Magazine of Riches, a River of Pleasures, wherein you may bath your Souls to all Eternity.

O He is the Fulnes and Sweetnes, *The Chiefest among ten thousand*, Canticles the 5. and the 10. vers. He is more precious than Rubies, and all the things thou canst desire are not to be compared to him, *Prov. 3.* verse 15.

Alas, What are all the Crowns and Kingdoms of the World, all the Thrones and Scepters of Kings, to Christ? I say, what are the Treasures of the East, the Gold of the West, the Spices of the South, and the Pearls of the

North

North to them? This, or whatsoever thou canst imagine, are not to be compared unto blessed J E S U S. Beloved, the Glories and Excellencies of Christ excel all other: As all Waters meet in the Sea, and as all the Lights meet in the Sun; so all the Perfections and Excellencies of all Saints and Angels meet in Christ. Nay Sirs, Christ hath not only the Holiness of Angels, the Loveliness of Saints, and the Treasure of Heaven, but also the Fulness of the God-head; and the Riches of the Deity are in him; *Col. 1. ver. 19.* For it pleased the Father, that in him should all Fulness dwell; fulness of Grace, fulness of Knowledge, fulness of Love, fulness of Glory; He is lovely to the Father, lovely to the Angels, lovely to the Saints, and lovely to the Soul; and therefore he may well be called, *The Desire of all Nations*, for all desirable things are in him.

Secondly,

Secondly, Jesus Christ is called *the Desire of all Nations*, because his desires are after all Nations, though he hath no need of them; he hath thousands of Angels before him, and ten thousands dayly ministering unto Him; Yet such Infinite Love doth he bear to the sons of men, in whom there is no loveliness; that he himself saith, *My delight is with the sons of men*, Prov. 8. verse 31. That our Lord Jesus hath a strong desire after the Nations, to convert them and save the Nations, will appear by three things.

First, By what he did before he came into the world.

Secondly, By what he did when he was in the world.

Thirdly, By what he doth now he is out of the world.

First, Our Lord Jesus had a great desire after the poor Nations, before he came into the world, or else he would never have

have left his Crown, his Royal Court, his Fathers Bosome, his Glorious Robes, to come into this world, to be spat upon by men, and to be murthered by men; nay, he did not only become a laughing-stock to men, but a gazing-stock to Angels.

Now Beloved, Do you not think that Jesus Christ had a great desire after the Nations good, that He would leave all his Glory and Greatness, and Pomp, and Riches, to come into this world to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold?

But you may perhaps say, that Christ little thought his own Countrymen would have shed his blood, and that one of his own Family would betray him.

Why beloved, Do you think he did not know it? yea, he knew it before he came into the World,

how

how He should be used in the World, that the *Jews* would Crucifie him, and that *Judas* would betray him, *John* 9. ver. 46. he knew it from the beginning who they were that believed not, and who should betray him; Christ knew it before they knew it.

Alas, Our Lord Jesus knew it before he came from Heaven, what course entertainment he should have upon Earth. Now Beloved, put all this together, and tell me, Had not Jesus Christ a great desire after us before he came to us? That he would uncrown himself to Crown Us, and put off His Robes to put on our Rags; and to come out of Heaven to keep us out of Hell: He fasted forty dayes, that He might feaite us to all Eternity.

He came from Heaven to Earth, that he might send us from Earth to Heaven.

The Son of God became the Son

Son of Man, that we the Sons of Men might become the Sons of God, and all this he did to save the Nations.

Secondly, he had a strong desire after the Nations when he was in the world.

O, Christ would fain have saved the Nations and healed them, and enlightened them, therefore He sends forth his Apostles, *Mat. 28. v. 19.* and bids them *Go and teach all Nations*; the People were in His Eye, and upon His Heart: and so in the 22d of *Matthew*, Christ sends forth His Servants once, twice, thrice, as if He would take no denial, but they would not come. Nay Beloved, our Lord Jesus Christ did not only send others to poor Souls to beseech them, to intreat them to come in, to repent and to believe in their Saviour, that their souls might be saved, but he went himself and desired them; Nay, that is not all

all Beloved, he cryed to them, and said, *If any man thirst, let him come unto me and drink,* John 7.

37.

Oh how earnest was Jesus Christ with poor souls to come to him ! *Come unto me all ye that labour and are heavy laden, and I will give you rest,* Matth. 11. 28. so in Luke 14. 23. *Go to the High-wayes, and compel them to come in, that my House may be full.*

Do you see this, Christians, what vehement desires Jesus Christ had after the Nations and Souls of men, that he might for ever make them happy when he was in the World, and he hath the same desire still ; how often would Jesus Christ have healed the *Jewes*, that poor Nation, as he himself speaketh in *Matthew 23. ver. 37. How often would I have gathered thy Children together, as a Hen gathereth her young ones, and you would not?* Nay, when he had done all this

this, he doth not leave them, but weeps over them; his eyes were wet, because their eyes were dry; so that it is clear by what Christ did when he was in the world, that he desired much the healing and converting of Nations.

Thirdly, He hath a great desire after the Nations now he is out of the World; though he be gone to Heaven, and entered into Glory, and there sitteth at the right hand of the Father; yet I say, his desires are as much after poor souls as ever. This will appear by two things:

First, in his bearing with them.
Secondly, in his proffers unto them.

First, By his forbearance and long-sufferance.

O ! how long hath Jesus Christ born with the sinful Nations, and yet he bears with them still, notwithstanding they have and do break his Laws, and despised his

Gospel,

Gospel, and contemned his Ordinances, and shed his Saints blood, grieved his Spirit, and abused his Mercies. This and much more have they done, and yet he spareth them, that he might be gracious to them, *Isa. 30.18.* and therefore will the Lord wait, that he may be gracious to you.

Therefore will he be exalted, that he may shew mercy.

Now Beloved, Do you think that Jesus Christ would take all this at the Nations hands, but that he is unwilling to destroy them, and most willing to save them?

Secondly, His Love appears, not only by his bearing with them, but by his proffers to them.

O Beloved, how doth God stand day after day, month after month, and year after year, profering himself, his Son, his Mercies, his Love, Grace, and his Glory to poor souls! Many have the space of Repentance, who have not the Grace of Repentance.

Now my Brethren, by these things

you may see that Jesus Christ hath great desire after the Nations.

Thirdly, Jesus Christ is called, *The desire of all Nations*, because it is he only that can make any Person, or Family, or Nation truly desirable.

O Beloved, what is the reason that the Lord of Hosts prefers his People before all the Sons of men ?

The Lord prefers his little Remnant before all the World besides, *Exod. 19. 5. You shall be a peculiar Treasure to me above all People. The Righteous is more excellent than his neighbour*, *Prov. 12. 26.* though his neighbour be a Prince, a King, or Emperour, or a Pope, yet he is more excellent than he ; they are but base born. Them that are true-born Believers, are like those Worthies, of whom the world is not worthy, *Heb. 11. 38. Ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People*, *1 Pet. 2. 9.* Believers are not only diligent Christians, but excellent Christians.

Now what is the reason, Beloved, that

of Lords. This is the first ; Jesus Christ is his Enemies King, that is, he is a King above their kings, and over their kings.

Secondly, As Jesus Christ is his *Enemies King*, so he is his *Saints King*. I will give you two Scriptures to prove it ; though I need not, yet I will, because of making things very clear as I go on. In *Revel. 15. 3.* there Jesus Christ is called the Saints King, *Thou King of Saints*. So also in *Mat. 21. 5.* *Tell ye the Daughter of Sion, Behold, thy King cometh.* So that by these two Scriptures you see Jesus Christ is King of Saints.

Now Beloved, I beseech you here to mind me ; Jesus Christ, you see, is King of the bad, and of the good ; But as for the wicked, he rules over them by his power and might : but his Saints he rules in them by his Spirit and Graces. Now to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of Saints : And therefore it tells in *Col. 1.* *Christ in you* *the*

the hope of Glory ; and else-where, know you not that Christ is in you, except ye be Reprobates ? Mark here , Christ must be in you, Christ in you the hope of glory. So, *Psal. 24.* Lift up your heads, 0 ye Gates, and be ye lift up, ye Everlasting Doors, that the K I N G of Glory may come in : Here Christ is called the King of Glory , and the Psalmist calls upon men to open their hearts that the King of Glory may come in. So *Rev. 3. 20.* Behold I stand at the door and knock, if any man hear my Voice and open the door, I wil come in and sup with him, and be with Me. O this is Christ's Spiritual Kingdom, and here he Rules in the hearts of his People : Here he rules over their consciences, over their wills, over their affections, over their judgments and understandings ; and no body hath any thing to do here but Christ. 'Tis Christ that rules over the consciences and judgments of men, and therefore he is called *The K I N G of Saints.* 'Tis true, other kings may bear rule over the estates of men ; but as for the soul,

that

that only belongs to Christ; And therefore Believers are said to be *all glorious within*; *The Kings Daughter*, which is the Church, in *Psal. 45.* the King of Glory rules there, and dwells there. You know God dwells in the highest Heavens, and in the humble Heart: Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Thirdly, Jesus Christ is *his Father's King* too, and so his Father calls him; God calls Christ *his King*, *Psal. 2. 6.* *I will set my King upon my holy Hill of Sion.* Well may he be our King, when he is God's King. But you may say, How is Christ his Father's King? Because he rules for him, he rules for his Father. There is a twofold Kingdom of God committed to Jesus Christ; pray mark, Sirs;

First, *A Spiritual Kingdom*, by which he rules in the hearts of his People, and so he is King of Saints.

Secondly, *A Providential Kingdom*, by which he rules the affairs of the

World, and so he is King of Nations. Now, Beloved, the Scripture sayes, that *the Father bath put all things into Christ's hands*, Joh. 3. last. And the Apostle tells us, *God hath put all things under his feet*; The Father judgeth no man, but hath committed all Judgement to the Son; and he hath appointed him over his own house. Now as Jesus Christ hath all, so he doth all, and rules all for his Father, and therefore the Father calls him *his Servant*, Isa. 42. 1. *Behold my Servant*; and in the other Text, *my King*, because he rules for his Father, and doth his Fathers Will: So that, Beloved, in these three respects Christ is a King now. I shall lay down something wherein the Lord Jesus Christ doth infinitely excel all the kings of the Earth.

1. Christ Jesus is a King, that, in a spiritual fence, makes all his Subjects Kings. He hath a Crown of Glory for every Subject. Oh what a glorious King is this! Now that Christ makes all his Subjects Kings, see Rev. 5. 10.

fayes

sayes the Church there, ---*who hath made us to our God Kings and Priests.*

O Sirs ! 'Tis better to be a Member of Christ, than the Head of a Nation. O how infinitely happy are all Christ's Subjects ! they be all Kings, all Heirs, all Favourites, all Sons ; all true Believers are so ; the Believer is the onely happy man. Alas, where is there such a King to be found, that makes all his Subjects Kings ! There are many kings that undo their subjects, but Christ makes his Subjects : many kings make their subjects beggars, but Christ makes his subjects kings : many kings put their subjects to death, but Christ died that his Subjects might live ; they give their subjects Titles, but Christ gives all his subjects Grace and Glory.

Sirs, in a word, this is the greatest Nobility, to be the servants of the great God ; he is nobly descended who is born from above. O how many lords hath that man who hath not Christ for his Lord ? every sin is his lord, and every lust lords it over him : Now

where Jesus Christ comes to be King, He makes them kings to his Father, and kings over their lusts. Now Beloved, here is the blessedness and happiness of our King, he makes us all kings, and gives us all crowns of glory.

Secondly, Jesus Christ is a *most just and righteous King*; He reigns in Righteousness, He brings Peace by Righteousness, He makes us righteous, and therefore he is called *the Lord our Righteousness*, Jer. 23. 6. Now Beloved, other kings often-times deal unjustly, they bear the sword to execute wrath upon well-doers, and strengthen the hands of evil-doers; justifie the wicked, and condemn the godly; break Oaths, and falsifie Covenants; and many times they oppress their subjects and wrong their people; and therefore the Scripture sayes, *When the Wicked bear rule, the People mourn*, Prov. 29. When the Righteous are in Authority, the People rejoice; but when the Wicked bear rule the People mourn. But now Beloved, *Jesus Christ*, as he is

a righteous King, so he rules in Righteousness, and thou shalt have nothing but righteous dealing from him: Mind this Text of Scripture, which infinitely speaks out *Christs* Righteous dealing with poor souls, in *Rev. 15. 3.* *Just and true are thy Wayes.* Mark; Who is just and trne here? Why, 'tis the King of Saints; *Just and true are thy Wayes, thou King of Saints:* Justice and Truth well becometh the King of Saints. In *Prov. 3. 8.* it is said, *Her Wayes be wayes of Pleasantness, and all her Paths are Peace,* speaking of Wisdom, which is meant of Christ. O what a golden King is here? what a glorious King is here? He is just and true, and all his Wayes are Pleasantness, and all his Paths are Peace. O Sirs, this is the excellency of Christ, he oppresseth no body, he wrongs no body, and therefore he is called Just and True, He infinitely excels all the kings of the Earth in Righteousness. He is a Righteous King, and deals forth nothing but Righteousness.

Thirdly, Christ is a King *that lives for ever*, and reigns for ever: other kings they are but of yesterday, they be dead and gone; What is become of all those great and mighty kings that we reade of? they be gone like a tale, like a dream. But 'tis not so with the King of Saints; the Lord is King for ever, he reigns for ever; and therefore the Apostle calls him *a King Immortal, Eternal*, as you may find in *1 Tim. 1, 17.* Christ is there called a King immortal, because he lives for ever. So in *Heb. 7.* speaking of Christ, *who ever lives* (sayes he) *to make intercession for us.* Now Beloved, here is the glory of our Lord Jesus Christ, he lives for ever; other kings be dead, and their subjects may do what they will, but Jesus Christ lives for ever.

Fourthly, Jesus Christ is a King that hath a perfect knowledge of all his subjects. O sirs, Kings and Princes and States do not know all their Subjects; nay, they know very few; alas, they do not know a quarter of them; the poor subjects

subjects are unknown to them, they be unacquainted with the wrongs, and wants, and miseries that their poor subjects lie under ; we are unknown most of us to our Prince : But now here is the excellency of Christ, he hath a perfect knowledge of all his Subjects ; he knows all his Subjects, he knoweth them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now I say, this is a great happiness that we have a King who knows us so well.

O poor souls, Christ knows you all, all your wants, all your conditions, all your necessities whatsoever ; the Lord Jesus knows all thy sufferings, and therefore sayes *Paul*, Phil. 4. *My God shall supply all your wants.* O 'tis a sweet Scripture, *My God shall supply all your needs.* So say I to you, firs, your King will supply all your needs, he knoweth all your needs, all your straits, all your fears, yea, and he will supply all your needs. O ! here is the excellency of this King.

Fifthly, Jesus Christ is a King that sits upon his Fathers Throne; at this very time he sits upon his Father's Throne: But, Beloved, this is not all; Christ doth not only sit there himself, but he hath promised that all they who overcome, shall sit down with Him upon the Throne: You have a full Text to this purpose, *Rev. 21.* *To him that overcometh will I grant to sit with me upon my Throne.*

Mark, sirs, Christ promises all his Subjects that they shall sit upon the Throne with Him. Now I wonder where there is any king but Christ, who will suffer his subjects to sit upon his Throne with him: Alas, this would be Treason for a man to desire it. I remember, amongst other things, I have read of a King, who passing over a water, his Crown fell from his head into the water, and one of his poor servants, out of love to him, leapt in and fetch'd it up, and for his more ease put it upon his head, that he might get the better out, & for this the poor man had his

his head cut off ; so high and mighty, and lofty was this Prince. But, sirs, the Lord Jesus is not so, he is no such proud king ; he did not only uncrown himself to crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory, but he consents and gives leave for his Subjects to sit upon the Throne with him : *To him that overcometh will I grant to sit with me upon my Throne.* O what a glorious King is this, that every one of his poor subjects shall sit upon the Throne with him ! So in *Revel. 21. 7. He that overcometh, shall inherit all things.* A man would think, sirs, this very thing should draw the whole World after Christ.

O how should this draw the affections of men to be in love with those great proffers, privileges and honours that Christ bestoweth upon his poor followers ; He doth not onely make them Kings, but he grants them to sit upon the Throne with Him. Thou wouldst say, it were an Honour indeed, O Saint, couldst thou but look into Heaven,

Heaven, and see Christ sit upon his Throne ; but this honour have all his *Saints*, yea much more ; he makes them all Kings, and grants to them to sit upon the Throne with him.

Sixthly, Jesus Christ is a King that *loves all his Subjects, and all his Subjects love him* ; and I am sure this can be said of no king under Heaven. Do all kings love their subjects ? 'tis little sign. Do all subjects love their king ? there is little reason. But I say, the Lord Christ is a King, who loves all his subjects, and all his subjects love him ; and this I shall endeavour to shew you in this afternoons Exercise ; and the next day I shall handle the other part, *That all his Subjects love him*. There are nine or ten Particulars, wherein the love of Christ to his subjects doth appear, and is wonderfully manifested.

First, *His love to his Subjects*, it is primary ; *We love him*, saith the Apostle, *because he loved us first*, Joh. 4.19. *We love him* ; and why ? *Because he loved us first* ; his Love is the cause preceding,

eding, our love is the effect following ; if he had not fired our hearts with the flame of his love, we should never have bestowed one spark of spiritual love upon Christ ; he must draw before we can run, and therefore sayes the Church, *Cant. 1.4. Draw us, and we will run after thee.*

O sirs, we cannot run without drawing ; he must draw us before we can run ; and when he draweth, then we run : It was not mans loveliness, but God's lovingness that engaged God to love and save man : God loveth his Enemies even in their sinfull estate, though not with a love of well-liking of them, yet with a love of well-willing to them.

O sirs, since God loved us when we were not like him, we should strive to be like him who thus loved us : nothing engageth a Saint to love God so much as this, that God loved him so much. A Minister once weeping at the Table, and being asked the reason of it, answered, *Because I love Christ*

no more. Indeed, friends, this should grieve us, that we love so little, who are so much beloved. You have a famous saying of *Austin*, *He loves not Christ at all, who loves not him above all*: This is the first love wherewith God loves his People, it is a primary love.

Secondly, Christ is a King that loveth his subjects with a distinguishing love, and a separating love; the general love of Christ is scattered and branched out to all the creatures in the world, but his special love, his exceeding great and rich love, is only settled upon his Church. Now if you ask me what Christ's distinguishing love is, I shall name it, and but name it to you,

1. 'Tis *Pardonning Love*.

2. 'Tis *Redeeming Love*.

3. *Calling Love*.

4. *Justifying Love*.

5. *Adopting Love*.

6. *Sanctifying Love*.

7. *Glorifying Love*.

This, I say, is his Peculiar Love: Christ's Love is not only sweeter than

Wine,

Vine, but better than Life ; He is most
lovely, he is alwayes lovely, *he is alto-*
gether lovely ; Christ is nothing but
Love to those who are his Love.

Thirdly, Christ loves his Saints with
Protecting Love. *Isa. 15.49.* *Can a*
woman forget her sucking Child, that she
would not have compassion on the son of her
womb ? Can a woman forget her suck-
ing child ? Is it possible a woman should
be so inhumane to forget her tender
infant, and not have compassion on the
son of her womb ? Yes, says the Lord,
they may forget them, yet I will not for-
get thee. God may as soon cease to be
God, as cease to be good ; he may as
soon cease to live, as cease to love ; No,
he cannot forget them. Did he for-
get Israel in Egypt, or his Church in Ba-
ylon, or Daniel in the Lions Den ? Did
he forget the three Children in the Fur-
ace, or Jeremy in the Dungeon, or Jo-
as in the Whales belly, or Peter in Pri-
son, did he forget them ? The wicked
y indeed, the Lord doth forget ; in
*zek. 9. *The Lord hath forsaken the**
Earth,

Earth, and he sees it not ; But they are much mistaken. There are three or four Texts of Scripture, which I shall humbly offer to your serious consideration, that do wonderfully speak of God's Protecting Love to his People.

The first is in *Rev. 7. 2, 3.* you find there an Angel hath power given him to hurt the *Earth and the Sea.* Now there comes another Angel and cries out, *Hurt not the Earth, nor the Sea, nor the Trees :* Why, what is the reason ? see vers. 3. *until we have sealed the Servants of God in the forehead.* Do not you pour out your judgment upon them, untill we have secured the Servants of God. Oh how wonderfully doth the Lord protect his People. So *Ezek. 9.* certain men were sent to destroy that wicked People, and amongst the rest the Lord calls and bids one, *Set a Mark upon them to be a sigh for the abominations of the Land,* and for the rest, says he, *Destroy them old and young.*

O Sirs, This doth wonderfully se-

ey and God's protecting Love to his Peo-
ree of e. So *Isai. 3. 10.* the Lord bids
I shall the Prophet tell them, what sad Judg-
nside ments should come upon them, upon
k ou the Kings, and Princes, and Great Men,
ople, and Souldeirs. Now sayes the Lord,
.. you say to the Righteous, It shall be well with
give them, none of this shall come near them.
See how wonderfully doth this magnifie
od's protecting Love ! in *Isa. 26.20.*
yes the Lord, there, Come my People,
nter into your Chambers, shut the door,
d hide your selves for a little moment :
hy so, O Lord ? Why, untill the In-
gnation be overpast : Come sayes God,
am resolved to execute my Judgments on
icked men, therefore hide your selves for a
oment.

And therefore, I say, let no mans
heart fail him, it is but for a moment,
and thy miseries shall end. Beloved,
when our miseries are at the greatest,
s help is at the nearest ; mans extre-
ity is good opportunity ; when Mor-
cay is thorowly humbled, the Rod
Jaman shall be hanged.

4. But

4. But then fourthly, Christ loves his People with a most Cordial Love; he loves them with all his heart. Nay, they are the dearly Beloved of his Soul, as himself calls them, *Jer. 12.* *I have given the dearly Beloved of my soul into the hands of her enemies.* Christ's Love to his People, it is not a lip-love, from the teeth outwardly, but a real love from the heart inwardly. Christ loves his People as his Father loves him, and how is that, can you tell? No, all the Men on Earth, nor Angels in Heaven, can declare the Love that the Father bears to Christ; and yet as God loves Christ, so doth Christ love his People. You have a full Text for this, they are Christ's own Words, *John 15. 9.* *As the Father loves me, so love I you.* O Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his People! why, he loves them as his Father loves him. Oh Lord, what love is this, that the Saviour should love the sinner, that Christ should love the miserable sinner? and yet thus it is.

O Sirs,

O sirs, Believers are like letters of Gold engraven on the very heart of Christ. *O the breadth, the depth, the heighth, the length of the love of Christ*, sayes the Apostle, *it passeth knowledge*, as if so be he wanted words to set it forth, in *Ephes. 3. 20. The Love of Christ which passeth knowledge.*

As if so be there were both want of words, and want in words to set forth the Love of Christ. But certainly it must be very great; for as the Father loves Him, so He loves them. Alas, others love the Saints, but how do they love them? Why, not with a cordial love; they do not love them for their good, but for their goods; it is more for the Money in their purses, than for the Grace in their hearts: They love the Saints as the *Samaritans* did the *Jews*; just as men do with their Sundials, never look on them but when the Sun shines; so the World never looks upon the Saints but in the time of prosperity: When the *Jews* flourished and were in their glory; O what

great friends were the *Samaritans* to them ! but when the poor *Jews* were under affliction , then they had no worse enemies than they. But Christ's Love is not so , he loves thee when thou art poor as well as when thou art rich ; as wel when thou art in thy rags , as when thou art in thy robes ; when thou art in adversity , as well as when thou art in prosperity : Christ loves his Saints as wel upon a Gallows , as though it were in a Palace ; for whom he loves he loves unto the end : *Heb. 13.5.* *He is faithful who hath said, I will never leave thee, nor forsake thee :* never leave thee in any condition , or any place. O sirs, what a Love is this ! and therefore a rush for what the World can do , or for the Worlds love ; it is like a *Venice Glass*, soon broken ; it smiles now , and quickly frowns ; it cryes *Hosanna* to day , and to morrow , *Crucifie him.* But Christ's Love is with the very heart.

Fifthly, Jesus Christ loves his subjects with a love of Benevolence, *John 3.16.*

16. God so loved the World, that he
ave his only begotten Son, that whosoever
elieved in him should not perish, but have
verlasting Life: And sayes Paul, He
oved me, and gave himself for me, Gal. 2.

10. The Father gives the Son, and the
Son gives himself; Who loved me, and
gave himself for me; all that Christ did
and suffered, it is for me. All that
Christ hath is mine. O soul, soul,
Christ's Love is thine to pity thee;
Christ's Mercy is thine to save thee;
Christ's Graces are thine to beautifie
thee, and his Glory is thine to crown
thee; Christ's Power is thine to pro-
tect thee, thou seest: He that is sure
of God's Love to him, is sure of God's
Power for him: And Christ's Wisdom
is thine to counsel thee, and his An-
gels are thine to guard thee, and his
Spirit is thine to comfort thee, and his
Word is thine to teach thee. There
are four Attributes of God, which are
of great support to Christians.

1. His Faithfulness.

2. His Mightiness.

E 2

3. His

3. *His Goodness.* And,

4. *His Wisdom.*

And therefore, Sirs, it is your duty to live upon Promises, while Providence seems to run cross to Promises. Christ's Love to you it is free Love all that he hath given you, it is free his Grace is free, his Love is free, his Salvation is free, his Peace is free, and Himself is free. A drachm of Grace in the heart is better than a chain of Gold about the neck. Now Beloved, all that Christ hath bestowed upon you it is free, and therefore it is a love of Benevolence.

Sixthly, Christ loves his subjects with a love of Compassion, sympathizing with them in all their sorrows and sufferings. Truly this is a great comfort indeed; *In all their affliction* (says the Text) *He was afflicted*, Isa. 63.9. So says the Apostle, Heb. 4. *We have now an high Priest that cannot be touched with the feeling of our infirmities*; that is, we have an High Priest that is touched with the feelings of our infirmities; one

that

hat doth weep in our tears, and sigh in our sighs, and sorrow in our sorrows, and suffer in our sufferings : And therefore sayes Christ, *Saul, Saul, why persecutest thou me?* O what a sweet Love is this ! a Love of compassion, and sympathizing with us in all our sorrows and sufferings : Christ was first persecuted by *Paul in his Members*, and afterwards he was persecuted in *Paul* as one of his Members. Now Beloved, Jesus Christ loves his Subjects with a love of compassion ; and therefore let thy sufferings be what they will, Jesus Christ doth as it were bear a share with thee.

Seventhly, Jesus Christ loves his people with a love of delight and complacency : *Prov. 8. 17. I love them at love me. The King shall greatly delight in thy beauty*, *Psal. 45. 11. speaking there of Christ, The King shall greatly delight in thy beauty*, with great delight and complacency ; and therefore, Beloved, Christ calls his Church, *his Love, his Dove, his Beloved, his*

Fair one. O how infinitely doth Christ love his Church ! certainly certainly Christ bears a great love to his Church ; and hence it is you read *Christ walks among the golden Candlesticks, and he feedeth among the Lillies, and his delight is with the Sons of men.* Although poor Believers be Ravens in the worlds eye, yet they are Doves in Christ's Eye, they are very precious in his esteem ; though they be the loathing of wicked mens souls, yet they are the dearly beloved of God's Soul, he delights in them : Oh how much Christ taken with them ! *The King shall greatly delight in them.*

Eightly, Christ loves his People with an *Everlasting Love*, an un-dying Love ; it is a Love that never dyes, never waxeth cold : Christ's Love like a Fountain, ever flowing, but never dried up ; whom he loved from Eternity, those he loves to Eternity, and they are Believers. Now sirs, is not this a great favour to be beloved of God ? *John 13. 5. He loved them even to the last.*

doth to the end ; not for a Day, or a Month, or a Year ; not for a flash and away, but even to the end. And in *Jer. 31. 3.* speaking there of his Love, it is called *an Everlasting Love* ; *I have loved thee* (says God) *with an everlasting love.*

O sirs, this is a Love that shall bed and board with thee, that shall lie down and rise up with thee, that shall go to thy Death-bed with thee, to the Grave with thee, and to Heaven with thee : the Saints shall put off the Jewel of *Faith* when they die, but not the Jewel of *Love*, for that shall remain with them to Eternity : God loves his Saints with an *Everlasting Love.*

Ninthly, With an *Universal Love* ; this Love is *universal* to all the Saints : O there is not one Saint but Christ infinitely loves ; he loves them as the Father loves him ; he loves poor *Lazarus* as well as rich *Abraham*, and despised *Job* as well as honourable *David* : he loves the poorest Saints as well as the richest ; he loves them all alike ; God no respecter of persons.

O where is there such a King now as Christ? They love their Nobles, their Favourites, They are their Darlings; but Christ loves all his Subjects; Christ's Love extends to all his Saints: His Love is like the beams of the Sun, which reach all wayes East, West, North and South; so doth Christ's Love.

Tenthly, His Love, it is a *correcting Love*; *Whom he loveth he chastiseth*; he correcteth every Son whom he receiveth.

Eleventhly, Christ's Love it is a *receiving Love*; he hath promised to guide and direct his People in the Way wherein they ought to walk.

O Sirs, Put all these Particulars together, and sure you must needs confess, that Jesus Christ loves his Subjects infinitely; it was said of *Lazarus*, when Christ wept for him, they made this construction of it, *how he loves him!*

O Sirs, How doth Christ love you who are his People? he loves you infinitely even beyound measure; his Love it passeth knowledge.

Now, O Sirs, for the Lord's sake consider of it, & let this draw forth your love to him.

I shall, by the next opportunity, come shew you *the love of Christ's Subjects to him* if the Lord give leave.

Canticles 5. 16.

THe Spouse indeed was sick of love, but Christ exceeded her; for he died for Love; *Whilst we were sinners, Christ dyed for us*, says the Apostle; he loved us more then his own life; yea the very Life of Christ was not too dear for us. Some write of a fowl, called a *Pelican*, and they say that she feeds her young ones with her own blood. Oh Sirs, Christ is our *Pelican*, that hath nourisht and fed us with his own blood; *My flesh is meat indeed, and my blood is drink indeed*, says Christ, *John 6. 55*. Christs red blood hath taken away our red guilt; scarlet-red siners, by grace become milk-white Saints. All our precious mercies come swimming to us in precious blood; Christ bled Love at every vein. His drops of blood were drops of Love; yea the more bloody, the more lovely; he was most lovely upon the Crosse, because then he shewed most lovely to us.

The

The last day I shewed you the great love which Jesus Christ bears to all his Subjects ; And the sum of my discourse was this, that Jesus Christ loves his Subjects with an everlasting and undying love.

That which I am now to shew you, is this, That all Christs Subjects love him, and what a kind of love it is.

The Saints love to Christ is vehement and strong ; this will appear, if you consider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

First, to Sickness.

Secondly, to Death.

Thirdly, to the Grave.

Fourthly, to Fire.

To these things is a Believers love compared in Scripture. I shall handle them in order.

First, *Sickness* ; This is the first comparison which doth set forth the strength of the Believers love ; this is set down in two places in this book of *Canticles*. *In Cant. 2. 5. Stay me with*

Flagons

Flagons and comfort me with Apples, for
I am sick of love. And in chap. 5.8. tell
ye him whom my soul loveth, that I am sick
of love. She's overwhelm'd, she's over-
come, and even ravisht with his love
and beauty. Oh I thirst, I faint, I pant,
I long for him ; Oh Sirs, the Church is
very sick and ready to swoond ; never
was *Ahab* so sick for a vineyard, never
was *Sisera* so desirous for milk, nor
Sampson for water, nor *Rachel* for a
Child, nor *Ammon* for his Sister *Tamar*,
as poor broken-hearted sinners are for
Christ; when Christ gets into the heart,
he draws all the affections to him. I
remember the speech of a gracious
woman, I have born, says she, nine
children with as much pain as other wo-
men do ; and yet I could with all my heart
bear them over again, yea bear them, and
bear them all the days of my life, so I
might but be sure of a part in Christ. Oh
how infinitely do Believers love Christ!
David wonders at his own love, *Psal.*
119.97. Oh how I love thy Law ! he
makes a wonder at it here, with what
vehe-

vehemenency he loves God's Word, o
bow *I love thy Law*? So the Spouse
here, she doth not onely love him, but
she's *sick of love*, ready to die for love. O
Sirs, here is a sicknesse, but not unto
death, but unto life; 'tis a sickness that
still bringeth blessedness and happiness
with it; a sickness which shall be cured
by him who is the great Physician of
souls. This is the first, she compares her
love to sickness.

Secondly, The next thing whereby
she expresseth the strength of her
Love to Christ, tis by death; This you
have in *Cant. 8.6.* she there tells you,
her love is strong as death. Beloved,
you know death 'tis strong, 'tis the
King of Terrors, and the Terror of
Kings; it subdues all sorts of people,
high and low, rich and poor, old and
young, good and bad; the greatest
Monarchs, Kings and Emperors be
thrown down by death; where did
ever that man dwell, that was too strong
for death? If strength could have re-
sisted it, then *Sampson* had mist it;
could

could greatnesse have over-lookt it, *Nebuchadnezar* had escapt it ; could beauty have out-fac'd it, then *Absolom* had never met it ; could riches have brib'd it, *Dives* had avoided it ; But alas none of these gallants were hard enough for death, it trode on the necks of them all ; And therefore O look upon death all of you, as a thing you must meet with, and look upon your lives as a thing you must part with ; Now by this you may guesse what love is, 'tis strong as death ; I, strong indeed, O how strong is death ? Nay a Believers love to Christ is not only strong as death, but stronger then death, as some Scriptures make it appear. A Believers love to Christ is stronger than death. *I am perswaded*, says *Paul*, *neither life nor death, Principalities, nor Powers, things present, nor things to come, shall ever be able to separate us from the love of God in Christ Jesus our Lord,* Rom. 8. the two last verses. Death though it may kill us, it cannot hurt us ; though death may send us to the bed

bed of darkness, yet it cannot send us to the place of torments ; though it may take away our lives, it cannot take away our loves ; Bloody Tyrants have taken away the Mattyrs lives for Christ, but they could never destroy their love to Christ. One of the Primitive Christians when he came to suffer ; *Oh, said he, I shall die for my Saviour but once ; Oh I could die a hundred times for Christ.*

Alas, he was grieved because he should suffer but once, and had no more lives to lay down ; *Oh I could die a hundred times for him : Oh sirs, Love 'tis a thing that out-lives all enemies, all persecutions, all dangers, nay Death it self : In Rev. 12. 11. says the Text, They loved not their lives unto death ; And so says Job ; though thou killst me, yet will I trust in thee ; as if he had said, Oh Lord, though thou take away my prosperitie, my Greatness, my Health, my Goods, my Children, yea my life it self, thou shalt never take away my Love ; *Though thou kill me, yet I will trust in thee, in John 13.15. so that love is not**

only

lonely strong as death, but stronger
than death; for love is the Conqueror
at the last.

Thirdly, another thing whereby she
expresseth the strength of her love and
strong affection to Christ, it is the
Grave; and this you have in *Chap. 8.6.*
Her love is cruel as the Grave. The
Grave, 'tis the bed of darkness, which
is always craving and never satisfied,
but devours all that comes. Christ
tells us in *John 4.14.* *He that drinketh
of the water which I shall give him, shall
thirst no more;* What, thirst no more?
No, no more after the world and
worldly things, but more and more
after Christ and Heaven. He that
drinks of the Waters which I give him,
shall thirst no more; no more after
these poor low things, but more and
more after Christ.

No hungry man did ever with more
appetite long for bread, nor a thirsty
man long for water, nor a naked
man for clothes, nor a covetous
man for riches, nor a sick man for
health,

health, nor a condemned man for pardon, then souls truly gracions do for Christ Jesus; *My soul thirsteth for thee*, saith David, in *Psalm 63.1.* *My soul thirsteth for thee*: Why David, how does your soul thirst for God? Why he tells you, in *Psalm 42.* *As the Hart panteth after the water-brooks, so doth my soul after thee, O God.*

Now mark, sirs, The poor Hart when it is hunted by Dogs, his nature is, as it were, all over on a flame, in a burning heat, and then pants, and thirsts, and is ready to die rather for water. Now sayes David, *As the Hart pants after the water-brooks, so doth my soul after thee, O God.* Oh the vehemency here of Davids thirst! And therefore he tells you else-where, *Whom have I in Heaven but thee, and there is none that I desire on earth in comparison of thee*, in *Psalm 73.* Do you desire none besides God? Do not you desire your Wives, your Children, your Crown, your Kingdom? Yes, these he desired in their places, but these were nothing

for in comparison of God. I remember the saying of a Martyr, to one that asked him, if he did not love his Wife and Children, when they wept by him ? *My* *Love them ! yes, says he, if all the world* *were Gold, and mine to dispose of, I would* *give it all to live with them, though it were* *in a Prison : yet says he, in comparison of* *Christ, I love them not.* Here was a spirit now ! O sirs, We must tread upon Father, and run over Mother, to come on to Christ. You know Peter to come to then Christ would go upon the bare Water, to die rather than fail, he went upon the Sea As then to Christ ; truly it was a dangerous passage, but truly Peter bore up excellent well while his Faith bore up ; but ! And when his Faith sank, then Peter began to sink too. The World is called a Sea, in Daniel and the Revelations, and we must go upon these Waters to Christ, and be sure to keep up Faith, and then you will hold out ; but if Faith fails, you will be sure to sink.

O sirs, The Believers Love is unsatisfied, like the Grave ; *None but Christ's*

none but Christ, said the Martyr: and as Austin said, *O Lord, take away all, only give me thy self.*

Fourthly, Love is compared to *Fire*, and it hath a most vehement flame, in *chap. 8. 6.* Now Beloved, the Saints Love to Christ, it is not only compared to Fire for its warming and heating, but for its kindling, and encreasing, and burning, and flaming. *While I was musing*, sayes *David*, *the fire burned*, in *Psal. 39. 3.* What fire? Why the fire in his heart, not the fire in its heat. And when the Apostles went to preach the Gospel, the fire sat upon their tongues, *Act. 2. 3.*

Now, Beloved, As the Saints Love is compared to Fire in the Scripture; so you shall find Dangers, Afflictions, Persecutions, Persecutors, and those cruel things that accompany the poor Saints in this World, are called *Waters*, and *Floods*, in *Dan. 9.* and *Psal. 69.* and *Mat. 7.* But two Scriptures there are more than ordinary. In *Rev. 17. 15.* there they be called *Waters*, *The Wa-*

ters which thou sawest, where the Whore sat, they be People, and Multitudes, and Nations, and Tongues ; the Spirit opens it to our hands. And you have another full Scripture, in *Rev. 12. 15.* it is said there of the Dragon, that he cast out much water like a Flood after the Woman. Now what is this Flood here ? Why, this Flood it is bloody Persecutions, and devilish Superstitions.

Now Beloved, How long hath the Dragon been spewing out this Water upon the Church ? and wherefore is all this Water thrown out ? Why, it is to quench this Fire that I speak of : But can they do it ? No, alas, they may spew while their eyes fly out of their head, and to no purpose. In *Cant. 8.*

7. *Many Waters cannot quench Love, neither can the Floods drown it :* All these bloody Persecutions and Afflictions cannot quench Love ; and therefore let wicked men send forth as many Floods as they will, they cannot drown the Saints Love. All the Water that *Saul* and his Party threw after *David* did not

quench this Fire : No sayes he, *Though I walk thorow the valley of the shadow of death, yet will I fear none ill*, Psal. 23. 4. *David* is not afraid to go by Deaths door.

And all the Water that *Herod* and the Rulers threw after the Apostles, could never quench their Love.

No Beloved, you shall find, after the Apostles were whipt soundly, they went away rejoicing, and rejoiced in this very thing, *That they were accounted worthy to suffer for Jesus Christ*. And *Heb. 10*. *They took joyfully the spoiling of their Goods*. And sayes *Paul*, in *Rom. 8. 35*. *Who shall separate us from the Love of Christ?* *Shall tribulation, or distress, or persecution, or famine?* and the like.

Believe it, sirs, all these be trying things ; and yet sayes he, *Who shall separate us from the Love of Christ?* No, no, they cannot do it ; there is nothing shall ever be able to separate us from the Love of Christ : So that the Believers Love is not made of such met-

tal, to be quenched by this flood ; the Saints are all on a fire for Christ, And so we find that great Flood which *Nero* and *Julian* poured out upon the Primitive Christians ; what, did it quench the fire ? I remember one of them said, *Had I ten Heads, they should all off for Christ.* And another said, *If every hair of my Head were a Man, they should all suffer for Christ.*

Alas, the poor Christians catcht their Torments like so many Crowns ; and wherefore the Scripture tells you, *That many Waters cannot quench Love.*

Now Beloved, put these four things together, and it is very clear, that the aints Love to Christ is vehement and strong ; they will hang for him, they will burn for him, do any thing for him, suffer the greatest Torments, rather than he should lose the least dram of Glory.

But you will say, *Why do all Christ's subjects love him with this Love ?*

The Reasons are two.

First, Because he deserves it.

Secondly, He commands it.

First, Christ deserves our Love. Why do we love him? Why, he deserves it at our hands, were it ten thousand times more than it is. Beloved, it was He that created us, it is He that sanctifies, it is he that redeemed us, and loved us; it was He that changed our natures, and pardons our sins; it was He that made our peace, and pacified his Fathers Wrath for us, and satisfied his Fathers Justice for us, and wrought everlasting Righteousness for us; it was He that bore our Cross, that we might wear his Crown. He wadeth thorow a Sea of sufferings to bring pardon to our souls; and doth not this Christ deserve our Love? O infinitely, infinitely. And truly, sirs, the more Christ hath done and suffered for us the dearer should he be unto us.

Secondly, As Christ deserves our Love, so he commands it; Christ commands us to love him above Life, above Wife, above Relations; Christ will have all, or none at all. Jesus Christ

must weigh heavier than all Relations in the ballance of our Affections ; He commands us to love him above all.

Application.

I now proceed to the Application of all to our selves, which is the third thing in order to be handled, and I shall make three Uses of it.

1. For *Consolation.*

2. *Examination.*

3. *Exhortation.*

First of all, Is it so, that Christ loves us with an everlasting, and a never-dying Love ? Then here is comfort for you who are his People. I speak only now to such ; *Comfort ye, comfort ye, comfort ye my People,* sayes God, Isa.40.

1. And sayes Christ, Job.14.1. *Let not your hearts be troubled.* Christ would not have his poor Saints troubled. And sayes the Apostle, *Rejoyce evermore,* 1 Thess. 5. 17. *Rejoyce evermore ;* Alas, how can we rejoice, when men vilifie us, when men reproach us, and abuse us, and persecute us, how can we rejoice ? Do but heark what Christ

faith, Mat. 5. 11. *Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsely for my Name sake.* Mark, Blessedness goes in the first place, *Blessed are ye when men revile you, and persecute you.*

O sirs, it is a matter of blessedness, and therefore be not cast down: You know what was said of old, *In the world you shall have tribulations, but be of good cheer, I have overcome the world.* Job. 16. last vers. O poor soul, this is all the Hell that ever thou shalt have, therfore be of good cheer: Here thou hast thy bad things, thy good things are to come: Here thou hast thy bitter things, but thy sweet things are to come: Here thou hast thy Prison, but thy Palace is to come: Here thou hast thy Cros, thy Crown is to come: Here thou hast thy Rags, thy Robes are to come: Here thou hast thy Sorrow, thy Joy is to come: Here thou hast thy Hell, thy Heaven is to come: After the cup of Affliction, cometh the cup

Salvation. The sweetness of the own which shall be enjoyed, will make amends for the bitterness of the Cross which may be endured. One passing by a place where a Cross lay in the Ground, he caused it to be reared, and found much Riches and Treasures under it. O sirs, under your greatest Troubles lie your greatest treasures: Patience for Sorrow; the seed of Sorrow on Earth shall reap a golden crop of Joy in Heaven: They that sow Holiness in the seed-time of their Lives, shall reap Happiness in the harvest of Eternity. O sirs, never think to have an end of your sorrow till there be an end of your sin. The apostle tells us, *Our light afflictions, which are but for a moment, work for us far more exceeding and eternal weight of glory.* Alas, what is a drachm of Re-
broach to a weight of Glory? O what a short moment of pain to eternity of pleasures? And therefore, Saints, be of good chear, here is comfort for you; your best dayes are to come; you are sub-

subjects who are beloved entirely, & eternally, infinitely, with an un-dying love.

Use 2.

Secondly, For the Use of *Examination*. Is it so, that the Saints Love Christ is vehement and strong? Then I beseech you, examine, and try, to search your selves; how do your pulses beat after Christ? O that you would examine your selves, that you know whose you are whilst you live, and whither you shall go when you die, and what will become of you to eternity. O sirs, Are you sick of Love? I was the first: Do you love Christ? Are you sick of Love to Christ? For the Lord's sake, sirs, examine, and try, to see whether you be sick of Love to Christ: It is to be feared there are but few in the world sick of this disease. Many are sick of Honours, that are but Rattles to still mens Ambitions; many are sick for Gold and Silver, which is but a little shining dirt; many men are sick for Blood, who eat up the Lord's People like bread: God will lay

them the hand of Vengeance, who lay
in his Saints the hand of Violence :
many are sick for Superstition, and the
unmane Traditions of men, which in-
stead of bringing their souls to Heaven,
will beguile them of Heaven : many
are sick of their sufferings. Alas, who
need fear the Cross that is sure of the
rown : But O how few are there that
are sick of Love to Christ ! How many
are there in this Congregation that are
sick of Love to Christ ? For the Lords
make do not deceive your selves ; you
see the Spouse was ready to Iwound,
and faint, and die for Christ.

Secondly, Her Love was as strong
as Death, nay stronger than Death ; is
our Love so ? O soul, canst thou en-
ture a Prison for Christ, burning for
Christ, hanging for Christ, forsaking
all for Christ ? Wilt thou venture on
the waves for Christ, as *Peter* did ? O
sirs, for the Lord's sake look to your
selves ; there are many profess much
Love to Christ in words, but more that
deny him in their works : God was ne-
ver

ver more in mens mouths, and ne-
less in mens lives. Beloved, is your
Love like the Grave, never satisfied?
Dost thou cry out more for Christ,
give me Christ, and take the World
will? Is this flame in your souls? For
the Lord's sake try your selves; de-
cordially with your poor souls.

Now Beloved, I have given you
taste of true sincere Love, and blessed
are they who cast their love into the
sweet bosom of their Maker.

I shall now close all with a word of
Exhortation. Well, sirs, if I should
preach here till to morrow morning,
what can I say more to you, to make
you to love Christ? *He is most lovely.*
He is altogether lovely; therefore love
Christ, love Christ; all causes of Love
are in him: there may be particular
causes of love in Men and Angels; but
I say, all causes of love are in Christ.
O sirs, love Christ; for if you do not
there is a dreadful Curse pronounced
against you; there is no Heaven, no

new happiness, no Crown without Christ ; in him doth all Fulness dwell, and the treasures of Wisdom and Knowledge are in Christ ; and the Father shewes forth all his Louing-kindnesse through Christ. Beloved, is it better swimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance ? one of them you must : There is no coming to the fair haven of Glory, without sailing through the narrow Strait of Repentance : and therefore say what you will, unless you believe in your Saviour, your souls shall be miserable for ever : And therefore consider of what I have said, and make the Lord give you understanding in all things. Love Christ more than ever, more than all, and above all, and then you shall be happy for evermore.

Christ is a King, Priest and Prophet;
 King for Government and Rule,
 Priest for Sacrifice and Intercession,
 Prophet for Preaching and Revealing
 the Secrets of his Father's bosom.

Cant. 5:16. v. 7

Beloved, you know how far we proceeded the last Lord's Day, I fin-
 ished the sixt Particular, wherein Jesus Christ, the King of kings, doth surmount
 and excell all other kings, and it was thus: Jesus Christ loves all his subjects
 and all his subjects love him. And shewed you the wonderful love of Christ
 to his subjects, and of his subjects to him, in many particulars. I now pro-
 ceed to other particulars, where Christ excells the Kings of the Earth.

Seventhly, Jesus Christ makes a
 his subjects, his subjects do not make
 him; *By Him were all things created that
 are in Heaven, and that are in Earth*

1.16. By Him ; by whom ? by Je-
Christ : by Christ were all things
created ! *He was in the World, and the*
World was made by Him, and the World
was not made by Him not, Joh. i. 10. So in the 3d
All things were made by Him, and
without Him was nothing made. There
is not any thing made without Christ,
and all things were made by Christ.

Now first, there is no King that ever
was in the World, but first, either God
from Heaven did tell the People that
Jesus would have such a one to be King,
or he was made by the People at first.
it w^tray mark, for what is the flesh of one
man more than another ? And there-
fore Diogenes told Alexander the Great,
there was no difference in the grave
between the bones of Philip, and the
bones of the meanest one : So that the
kingly Power was by the People at
first ; that is, men agreed amongst
themselves that such an one should be
King over them.

Beloved, if Earthly Kings could give
reign to their subjects, I confess their
right

right over them would be very much of the
but indeed their Subjects in a sense of theirs, in
give being to them. The Subjects are what
not made for the King, but the King is only for
for the Subject : A Kingdom is made for the King, w
made for the King, but the King is the Power
the Kingdom. But now Jesus Christ by Christ
he creates his Subjects, he makes his Subjects, and gives being to his Subjects upon him
Subjects; *In Him we live, move, and have our being*, Act. 17. 28. Our King gives us many
us our being; he gives us a threefold being: Our first being in the state of the world
being: Our first being in the state of the world
Nature, our second being in the state of deb. 1
of Grace, and our third being in the state of the world
state of Glory. This is the seventh thing wherein Jesus Christ excels all other Kings; He makes all his Subjects, which none else can do.

Eightly, Christ is the richest of all the world
Kings. Of theirs, he is rich in Love, he had
is rich in Knowledge, rich in Goodness, rich in
neatness, rich in Wisdom, rich in Grace, rich in
rich in Glory; he is as rich as the Earth itself: The riches of the Earth are in him; *In Him dwells the Fulness* of all

much of the Godhead bodily, Col. 2. 9. Mark
enceours, in him there dwels a fulness; of
ects what? why of the Godhead; and not
e King only so, but it dwells in him bodily: Alas
is no ours, what are Princes single Crowns, or
ing to the Popes Triple Crown, to Christs many
Chriy Crowns? Christ hath not one or
akes two, or three Crowns, but many Crowns
is Subpon his head, Rev. 19.12. *His eyes were*
ad ba a flame of fire, and on his head were
g give many Crowns. Christ is richer then any
reefoling, nay richer then all the Kings in
state of the world; for he is Heir of all things;
he stan deb. 1.2. He is the great Heir of Hea-
in the en and Earth.

The Spaniſh Embassadour coming
cells to see the Treasury of St. Mark at Ve-
is Sub ice, which was so much cryed up thow-
the World for a famous Treasury,
t of all he fell a groping of it, to find whether
ove, he had any bottome, and being asked
Good the reason of it, sayes he, *My great Ma-*
Grace *ers Treasury differs from yours in this,*
the Fa *is bath no bottome, as I find yours bath,*
e Deit *cluding to the Mines of the Indies,*
Fuln *at alas, what is the proud Spaniards*

treasure to Christ's Treasure ? and what are his mines to Christ's Mines ? What are all the Jewels, and Diamonds, and Crowns, and Scepters of all the Kings of the Earth, to Christ ? The whole ~~Empire~~ ^{of the Earth} Turkish Empire, sayes *Luther*, is but a crust that God throws to dogs, which is a great part of the world indeed, but it is no more than a bone, or a crust which God throws to dogs. Oh Sirs, Christ's Riches are so many, they cannot be numbered ; they are so precious, they cannot be valued ; so great they cannot be measured : Oh the infinite Riches of our King ! Christ is the Mine of Gold, in which we must dig, till we find Heaven.'

Ninthly, Christ excels all other Kings in this too; he is a King, whose Power is absolute over all Nations, and Peoples, and Kindreds, and Tongues. Now Kings are Beloved, though earthly Kings have great power, yet not an absolute power to do what they list. And certainly no Subjects are bound so far to the humours of men, that they shall do what

they lift ; there is no absolute power
that one man hath over another : But
now the Power of Christ, it is an abso-
lute Power ; his Will is a Law ; no mans
will in the world is sufficient to be a
Law, but the Will of our King is suffici-
, but

Tenthly, Jesus Christ is a King that
rules over the souls and consciences of
men, over the wills and hearts of men ;
other Kings may rule over the Estates
of men, over the bodies of men, but
not over their consciences : Now this
is Christ's Glory, which he will give to
no other : Christ by his Power, is able
to subdue the wills of men, and the
hearts of men, though never so stub-
born and stout before : All the power
in the world cannot do this : If all the
Kings and Princes and Emperours in
the world, were put together, they were
not able to subdue the heart of one
man ; they may beat his body,
scarcely his body, torment his body, but
not his heart, I say all the Kings and
Princes in the World, nay all the

Angels in Heaven, cannot subdue the heart of a poor sinner : And this is the Glory of Christ, that he can do this. Heart-work is God's work : the great heart-maker, must be the great heart-breaker ; none can do it but he.

Eleventhly, Christ is a King that has no need of any instruments ; he makes use of them sometimes, but he needs not any. Alas Sirs, what can the Kings of the Earth do without instruments ? how can they govern their Kingdoms without instruments ? they must have this instrument here, & the other there, or else farewell Crown and Kingdom quickly. But now Jesus Christ has no need of any, he can do any thing by his own Powers by himself he destroyed Pharaoh, and his great Host, the Red-Sea, Exod. 14. By himself he overthrew Jericho, that great City, Jos. 6. By himself he smote that great Army of a thousand thousand men, the greatest Army that ever we read of, Ch. 14. By himself he overthrew Ammon and Moab, and Mount Seir, who war

against *Judah*, this now he did by himself.

Secondly, See what he hath done by weak means ; by weak means he note the kings about *Sodom*, even by *Abraham* and his poor Family, *Gen. 14.* By weak means he overthrew that eighty Army of the *Midianites*, by *Gideon's* three hundred, *Judg. 7.* By weak means he destroyed great *Goliath*, even *David*, and great *Sisera* by a woman. By weak means he destroyed a Garrison the *Philistines*, even by *Jonathan* and the Armour-bearer, *1 Sam. 14.* Now he did by weak means, and much more.

Now, thirdly, See what he did contrary to means ; why, contrary to means delivered the three *Children* from burning, being in the fire, *Dan. 3.* Contrary to means he delivered *Jonas* from drowning, being in the Sea. Contrary means he preserved *Daniel* from devouring, being in a Den of Lions. Contrary to means, he kept the *Israelites* from being drown'd, being in the Sea ;

I say, this he did contrary to means
 And I might shew you what he had
 done by contrary means, but I pass by
 that: so that you see our King hath no
 need of Instruments, and therein he
 wonderfully excels all others.

Twelfthly, Christ is a King who will
 overcome and subdue all our enemies
 all our enemies within us, and all our
 enemies without us, our King will sub-
 due them all.

Our enemies are very many and ver-
 ry mighty, high in power and high in
 pride, and we are very weak; we may
 all speak in David's words, in 2 Sam-
 uel 3.39. fayes he, *I am this day weak, though* their
anointed King. How David, weak as he
 was, and yet made a King to day! You
 fayes he, *the Sons of Zeruiah are too*
hard for me.

Why Believers, you are all Kings
 you be all Kings in a spiritual sense, you
 are Kings elected, Kings in a disguise
 but yet, poor hearts, you are weak
 though you are Kings elected; the
 Sons of Zeruiah are too hard for you.

But sirs, Jesus Christ is *King of kings*,
King above all kings, and over all
kings, and he must reign till he hath put all
his enemies under his feet, 1 Cor. 15.25.
Mark, He must reign, he must of ne-
cessity; God hath spoken it; till he
hath put *All his enemies under his feet*;
not only some, but *all*.

O this is good news to Saints, excel-
lent news. What king can do this but
Christ? What king can put all his ene-
mies under his feet? What earthly king
can subdue all his subjects enemies?
Alas, they cannot subdue their own;
for the most flourishing kings and prin-
ces that we reade of, have fell before
their enemies for want of strength.
Richard the third cryed out in his di-
! You kress, *A kingdom for a horse, a kingdom*
for a horse! and yet all this could not
save his life.

Alas, alas, the most flourishing kings
have been so far from subduing their
subjects enemies, that they cannot sub-
due their own: but Jesus Christ can
subdue all his enemies, for *He hath all*

Power in Heaven and Earth given him
Mat. 28. So that if he speaks the word,
 all his enemies are overthrown, even in
 a moment.

In the thirteenth place, Christ sur-
 mounts all other kings in this; He is
 King that gives his subjects the richest
 and best gifts of any other king what-
 soever. *Job. 10. 28.* *My sheep, says he,*
bear my voice, and I know them, and they
follow me, and I give to them eternal life.

The wife God, that he may invite
 and encourage poor souls to holiness of
 life, sets before their eyes the recom-
 pense of reward; that if the equity of
 his Precepts do not prevail, the excel-
 lency of his Promises may; he would
 fain catch men with a golden bait.

Abraham's Servant gave Jewels of
Silver and Jewels of Gold to Rebecca,
that he might win her heart over to
Isaac, Gen. 24.

O the Jewels, the excellent Jewels
 that Christ gives to poor souls, to win
 their hearts unto him; *Christ gives us*
richly all things to enjoy, 1 Tim. 6. 17.

What

hat can we desire more?

Alas, the men of the Earth give but
sparingly and penuriously, but Christ
gives richly, Christ gives freely; no
man in the world gives so freely as
Christ, Christ gives frequently, every
day, every hour he scatters Jewels to
poor souls. The great King of *Perſia*
gave two of his Courtiers, to the one
a Golden Cup, to the other a Kifs, and
he that had the Cup complained to the
King, that his fellows Kifs was better
than his Golden Cup.

O Sirs, Christ doth not put us off
with a Cup of Gold, but gives us the
Kifs; he gives the best gifts to his best
beloved Ones; he gives his best Love,
his best Joy, his best Peace, his best
Mercies.

Oh where is there a king like this
King? Alas, earthly kings may give
great Titles, or a place in the Court,
and the like; he may give a Title to
day, and a Halter to morrow, as in the
case of *Haman*; he may smile to day,
and frown to morrow; kifs to day, and
kill

kill to morrow : But Christ doth so, he gives the best of every thing, the best of his Love, his best Blood ; the blood of his Finger, but the blood of his Heart.

O sirs, how far doth Christ excel others, in giving to his Subjects the best gifts ! O sirs, what a gift is Heaven ! what a gift is pardon of sin ! I wonder what king can give his people such gifts ! And herein the Lord Jesus infinitely excells all others.

In the last place : Christ makes all his subjects free ; there is not one subject that he hath but is a free man and woman.

There are some things that Christ frees us from, and some things that he makes us free of ; some thing he frees us from, and what is that ? why That which if we were not freed from, would undo us to all eternity.

First, He frees us from the *Curse*, the cursed *Curse* ; if Christ had not freed us from the *Curse*, we had lived cursed-ly, and dyed most cursedly, and been

damned

doth damn for ever ; but Jesus Christ hath freed us. Gal. 3. *Stand fast, sayes Paul, in the Liberty wherewith Christ hath made you free ; and in John 8. If the Son make you free, then are you free indeed.*

Again, He frees us from the guilt of sin ; our pride would damn us, our covetousness would damn us, our unbelief would damn us, had not he freed us from the guilt of sin ; but Christ frees his people from this.

Again, He hath freed us from the Power of the Devil ; inasmuch that the Devil hath nothing to do with us, *Acts. 26.* and he frees us from the flames of Hell, the torments of Hell, from the pit of Hell ; Christ hath cut off the intail of Hell and Damnation, *1 Thes. 1.*

Last, he hath freed us from wrath to come ; that is, Christ, he hath freed us from the flames of Hell.

Again, Christ hath freed us from Slavery, from Bondage, from Yoaks, *Gal. 3. 1.* *Stand fast in the liberty wherewith Christ hath made you free, and be not again intangled in the Yoak of Bondage.*

—We

We are no more Strangers and Foreigners, but fellow Citizens with the Saints, and of the Household of God *Eph. 2.19.* And Christ tells us himself *Mat. 11. 30.* *My Yoak is easie, and my Burden is light.* Here we have *burden* upon *burden*, yoak upon yoak ; but says Christ, *My Yoak is easie, and my Burden is light.* Christ hath delivered us from slavery ; we are not under the Law, but under Grace ; these things we are freed from.

And there are other things we are made freed of ; and that is Heaven ; we are all made free men and women of the new *Jerusalem*, and we may trade there, and have as good right there as any other Saints ; we are fellow Citizens with the Saints, free-men of Heaven ; not only of Heaven, but of all the Promises, and all the Privileges that the Saints enjoy.

Now is not this a wonderful Mercy that our King hath done for us, he hath freed us from all those miseries which would ruine us for ever, and makes us free

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ce of all the excellent Privileges
atsoever, which poor souls can en-

Now oh, how far doth Christ excel
other Kings? The Rulers of the
earth, they lay heavy burthens upon
the consciences of men, and bodies of
men, and the estates of men; but Christ
lays no such burthen upon us; no,
Christ hath made us *free*; and no peo-
ple are so free, because Christ hath freed us
upon the Cross; Christ bought it dear
though, it cost him his best Blood, his
noble Blood. I might name more par-
ticulars wherein Christ excels all other
Kings, but I think these are very suffi-
cient to demonstrate it.

Use 1. I shall close up this head with
a word of Application, and so shall fi-
nish this second Title, *King of kings.*

First, Is it so that Christ is a three-
fold King, as I have shewed you, and
is he a King that doth so far surmount
all the kings of the earth?

Oh then, how ever the world goes,
there is comfort for Saints, that they
have such a King. Oh

Oh what a mercy is this, what a comfort is this to the Lords People, the Christ is a King above all Kings, and over all Kings, and must reign, till *bath put all enemies under his feet*; all enemies must be brought down, and made his foot-stool.

Now this should comfort the People of God, and teach them to wait Christ's leisure, and let him alone. Earthly Kings would do great matters, but they want power, but Christ wants no power; for all Power is given Him in Heaven and Earth.

Now Sirs, did you really believe this, that all Power is given to Christ, certainly it would be a *Cordial* to revive you in the worst of times, and saddest of tryals. He who is our Husband, he who is our Saviour, he who is our Head, our Brother, our Friend, is *King of kings*.

Oh Sirs, this Doctrine of Christ's Kingly Power, is a very sweet Doctrine to the Members of Christ, And I beseech you Sirs, let these considerations that I have laid before you, bear up your spirits.

I have shewed you with what an entire Love Christ loves his subjects ; he is King of kings, and can do any thing without instruments, he needs none to help him do his Work ; he can, if he pleaseth, enable the most desppicable creatures, as Flies, and Frogs, and Caterpillars, and Grasshoppers, to do his Work ; Therefore let these considerations take deep impression upon your souls. If a man should tell you, your brother or Sister beyond the Seas were advanced to great honour, as Joseph when he heard his Father was alive, so (sayes he) and tell my Father of all my Glory and Greatness in Egypt, he'll joyce at it.

Now I have told you a relation of the excellency of Christ's kingly Power, and therefore let this quiet your spirits; Be still, sayes the Lord, and know that I am God, Psal.46. Tis enough for you to know that I am God ; therefore be still, consider what I am.

use 2.

Secondly, by way of *Exhortation*, I have

have one word to say to Saints, and thou w
another to Sinners.

First, to *Saints*. If it be so, that Christ is King of kings, King above all kings, and over all kings: O then, you who are the People of God, you who are near and dear to him, upon whom Christ is formed and stamped; O that you would give all the Glory, and Praise, and Honor to Christ, study to advance his Fame. He has called us out of darkness into his marvellous Light, says the Apostle, to shew forth his Praise. O sirs, this should be our great endeavour. O that you who pretend Friendship and Love to Christ, would endeavour in your places to advance Christ.

Secondly, A word or two to such as are none of the subjects of Christ. Let me exhort you to believe in Christ, to embrace him, receive him, to lay hold upon him, and to be one with him, or else thou wilt one day cry out, as that king did in his distress, *Oh a Kingdom for a horse! a Kingdom for a Christ.* O

you wouldst give ten thousand worlds,
If thou hadst them to give, for a part in
Christ.

Alas, sinners, what is the reason that
Christ is no more in thy esteem? thou
wert part with Christ rather than part
with thy Swearing, and Drunkenness,
and Filthiness. O this is sad! *There is*
no other name given under Heaven where-
we can be saved: He is the Desire of
All Nations, and we can never be happy
without Him; and therefore for the
Lord's sake, Sirs, as you love your souls,
hold upon him, that he may be the
aviour of your souls, the joy of your
hearts, and your all in all; for the Lord's
sake, Sirs, consider of it, you that do
not stand out against Christ: Oh that I
could but tempt you into Christ! Oh
that I could prevail with you to love
Christ, and to have strong desires after
Him.

Alas, Sirs, if you do not believe and
part with all your iniquities, you must
part with Christ at last, and what a sad
parting will that be, to part with God,

and Christ, and Heaven ; when you shall come to know what you have lost by hugging your Darling-corruptions, O what a sad condition will that be ! and therefore I beseech you think of it in time, and believe in your Saviour, that your souls may be saved in the day of Christ.

The Mighty God.

He is altogether lovely.

Doct. *That Jesus Christ is infinitely and superlatively lovely.*

I Finished the second Title which is given to Christ in Scripture, *King of kings.* I now proceed to the third, and that is, *The Mighty God.* One of Christ's Titles is,

Mighty

Mighty God. You have it in *Isa. 9. 6.*
He is there called *the Mighty God.*

Beloved, I have shewed you from the second Title, that Christ is a great King, a King above all kings, a King over all kings, and the King of kings, and that his Laws are most equal, his Subjects most happy, having no other Tax laid upon them, than Love and Fear. But now this Title holdeth him forth, not only as a great King, but as a great God, before whom all Kings and Kingdoms are but as a little drop, or a small dust, in *Isa. 40.* From this Title, [*The Mighty God*] I shall lay down this Proposition, That *Jesus Christ* is *true and perfect God.*

That *Jesus Christ* is *true and perfect God*, that is the point which I shall insist upon.

There are two sorts of people in the world that deny my Doctrine, who deny the Deity of *Jesus Christ*, who deny the second Person in the Trinity is *not God.*

First, *The unbelieving Jews.* If

Christ had come as the *Jews* dreamed as a great Monarch, treading upon nothing but Crowns and Scepters, at the necks of Kings, and had had all the Potentates of the Earth to attend his Train ; I say, had Christ come in the worldly glory, pomp and power, then it may be the *Jews* would have believed on him, it may be then he should have been their God ; But now, Beloved, because Christ came poorly and meekly, and made himself of no reputation, and took upon him the form of a Servant, as the Scripture saith, *Phil. 2.7.* He took none of this gallantry, none of this glory upon him, but made himself of a reputation, and therefore the *Jews* slighted him, and disowned him, and would not receive him : The *Turks* mock at this day with our Crucified God, say they, you worship a Crucified God, and some of the *Heathens* said, they would not believe in a Hanged God. O blessed JESUS, thus art thou reproached and despised by the unbelieving World, because thou camest poor.

and dyedst shamefully for our sins !
They who despise the Death of the
Lamb, shall surely feel the Wrath of the
Lamb. They who turn away their ears
from hearing Christs Voice now, Christ
will turn away his Ear from hearing
their cryes then.

Secondly, There be others that deny the Deity of Christ, and they are some seditious ones in this Nation, who say that Christ is but meer man, and that every Saint is as much God, as Christ ; and further, they say, that to equall Christ with God, is high Blasphemy. They who will not own Christ at his first coming, Christ will not own them at his second coming : They who will not obey the Truth of God revealed from Heaven unto them, shal suffer the Wrath of God revealed from Heaven against them.

O ye Blasphemers, ye say the Son is Gods, the Father saith, *be is God* : Now who speaks true, God or you ? *God be true, and every man a lyar.*

That it is so, I shall give you most

clear proof; express Scriptures spe-
it forth, that Jesus Christ is true an-
perfect God. *Tit. 2. 13.* sayes the Ap-
p^tle there, ---*looking for the blessed hope,*
and glorious appearing of the great God,
Mark, Christ is here not only called
God, but *great God.* O Saints, he
came from Heaven to make us Rig-
teous, will also come from Heaven
make us Glorious; *looking for the blessed hope,*
and glorious appearing of Jesus Christ. Not only so, but Christ is
called, *Mighty God, Isa. 9. 6. Won-
ful, Counsellor, the Mighty God;* nay, not
only *Mighty God*, but again, *God blessed for-
ever, Christ, is God blessed for-
ever, Rom. 9. 5.* Not only God blessed
ever, but *the True God, Joh. 5. 20.* J-
esus Christ is there called, *the True God,*
not only the *True God*, but a *God*
ever and ever, Heb. 1. 8. mark then
unto the Son he said, Thy Throne, O God,
is for ever and ever. The Father him-
self calls the Son *God*, and thereto
well may we. Unto the Son he sa-
Thy Throne, O God, is for ever and ever.

Thus you see the Doctrine fully proved that Jesus Christ is *true and perfect God*. But Beloved, because the Deity of Christ is so much questioned at this day, and this being one of the severest and chiefest points in Divinity; Therefore I shall give you some Considerations or Demonstrations, or Arguments, to fortifie you against this great Error, before named.

First, That Jesus Christ is true and perfect God; he is for Time *Co-eternal*, for Nature *Co-essential*, for Dignity *Co-equal with the Father*.

1. For Time *Co-eternal*, Joh. 17. 5.

Father, glorifie thou me with thy self, with that Glory which I had with thee before the world was. You see here, sirs, Christ was before the World was, Christ was from everlasting, from the beginning. no. 8. 23. speaking concerning Christ, *was set from Everlasting, from the Beginning, before the Earth ever was.*

And therefore Christ is called, *The Everlasting Father*, Isa. 9. 6. So in Rev. 1. 8. Christ there, speaking of himself,

sayes he, *I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almighty.* Mar-
sirs, Christ is the same before time, in time, and after time; *which was, and is, and is to come.* Now, Beloved, none can be Eternal but God: but Christ is Eternal, and therefore he is God, and Co eternal with his Father.

2. He is for Nature *Co-essential*; *and my Father are one*, said Christ, John 10. 30. So again, John 1. 5, 7. *There are three that bear record in Heaven, the Father, the Word, and the Spirit, and these three are one.* Mark here, they are one, Joh. 14. 8. When Philip desires to see the Father, *Show us the Father, and it is enough*; sayes Christ, ver. 9, 10. *He that hath seen me, hath seen the Father.* How so? *for I am in the Father, and the Father is in me.* So that you see Christ is more than meer man, he's one with the Father. Oh sirs, he is the ~~He is the~~ *God-man*, the God-man: if you make the Son meer man, you must make the Father so too.

3. He is for Dignity *Co-equal* with his Father, *Phil. 2. 6.* *Who being in the form of God, thought it no robbery to be equal with his Father.* Christ thought it no diminution to his Fathers glory, to be equal with his Father in glory.

And you shall further find that all the honour which belongs to God the Father, the Father hath commanded us to give it to the Son: You have a full Text for this, in *John 5. 23.* —*That all men should honour the Son, even as they honour the Father:* For he that honoureth not the Son, honoureth not the Father. Therefore 'tis clear to every eye, that Christ is for dignity co-equal with the Father; for the Father hath commanded us to give the same honour to Christ, which is due to himself; So that certainly it is no Blasphemy at all to equal Christ with God; for in him are the riches of the Deity, *and the fulness of the Godhead dwells bodily in him,* as you may see, *Col. 2. 9.* This is the first Argument; he's for time *co-eternal,* for nature *co-essential*, for dignity *co-equal* with his Father. Se-

Secondly, I shall lay down this Argument to prove the Deity of Jesus Christ: Consider the work of Creation: surely he that made Heaven and Earth must needs be a God: You will yeeld to this, for saies the Lord himself, *All the Gods that have not made Heaven and Earth, shall perish from the Earth, and from under Heaven*, Jer. 10. 11.

But now Beloved, Jesus Christ hath made the Heavens and the Earth, and all things therein; and therefore he is God. See a few Scriptures for this, Joh. 3. 3. *All things were made by Him* [Mark, this is by Christ, all things were made by Him] *and without Him was nothing made that was made*, Col. 1. 16. *By Him were all things created in Heaven and in Earth, visible and invisible*: *all things were made by Him, and for Him*. So again, Joh. 1. 10. *He was in the world, and the World was made by Him, and the World knew Him not*. Now Beloved had Christ been less than God, he could not have made Heaven and Earth: and

wherefore he is a God of glory, the great God that now sitteth upon the Throne, for he created the Heavens and the Earth, and all things thereon.

Thirdly, Christ is the true and perfect God, appears, if you consider the works of Miracles which he did in the dayes of his flesh. Here is another unanswerable Argument to prove the Godhead of Jesus Christ; *The Winds and the Seas obey him, the Devils came out of the possessed, the Blind received their sight, the Lame walked, and the Deaf heard, the Dumb spake, Lepers were cleansed, the Dead were raised, the Sick were healed.* Oh who could do this but a God! as you may see, *Mat. xi. 5.*

But you may say, *The Apostles did great Miracles, and yet they were no Gods.*

It is true, they did great Miracles, but in whose Name did they do it, and by whose power and strength did they do it? Was it in their own names, and by their own power?

No Beloved, they themselves confess the contrary, *Acts 3. 12, 13.* They tell you, *It is not by their own power, but in the Name and Power of Jesus Christ.* So in *Act. 4. 10.* *We do it in the Name Christ.* So that, Beloved, this is a strong Argument to prove the Deity of Christ, they did great Miracles in his Name and by his Power his Disciples did great Miracles. And with this Christ satisfied the Disciples of John, *Go and tell what things you bear and see, how the Lame walk, and the Blind receive their sight: Go and tell John.* Now, I say these great things could be done by none but a great God; and therefore Jesus Christ is not only the Son of man, but the Son of God, even *God blessed for ever.*

But fourthly, Consider, Divine Worship is due unto Christ: Now you know Worship is proper only to God. *Worship him that made Heaven and Earth, and the Sea,* said the Angel, *Rev. 4. 7.* Worship only is proper to God Almighty.

Now

Now Beloved, all the Acts of Worship that belong to God the Father, are given to the Son Jesus Christ; both Angels and Men are commanded to worship Christ; Angels are commanded to worship Him as well as we, *Heb.*

. 6. *Let all the Angels of God worship him, Phil. 2. 10. That at the Name of Jesus every knee should bow, of things in Heaven, and things on the Earth.* Mark Sirs, things in Heaven, as well as things on Earth must worship Christ; and Christ himself saies, *John 14. 1. Ye believe in God, Believe also in me.*

Now Beloved, we are commanded, to pray to Christ, to glorifie Christ, to believe in Christ, to honour Christ, and worship Christ: and therefore the Saints have prayed, *Lord Jesus receive my spirit, as Stephen did; so that you see Worship is due to Christ, both from Angels and Men, and therefore he must needs be God.*

Fifthly, There were clear Predictions of the coming of Christ under the Old Testament: No sooner was man fallen,

fallen, but Christ was promised, *The Seed of the Woman shall break the Serpent's head*; All the Prophets foretold of the *Messias*; *Isaiah, Jeremiah, Hosea, Daniel, Malachi*, and the rest of them how falsely he should be accused, and basely he should be used; And therefore this will be enough to condemn the unbelieving *Jews*, and make them speechless in the great Day of Account.

I might give you the sayings of the same Prophets; but you may find them your selves; search the old Testament, and you will find them speak more or less of Jesus Christ. Thus have I clearly proved by express Scripture, and undeniable Arguments, that Jesus Christ is true and perfect God.

I proceed to the *Use* and *Application* of it to our selves.

Use. The first Use shall be for information. If it be so that Jesus Christ is True and Perfect God, then though this be a strange Truth to some, yet it

ound Truth is. Though the Mystery deep, the Divinity is True, that he who made man, became man, suffered man, and for man; *Without controverſie* (sayes the Apostle) *great is the mystery of Godliſſeſs* is. What is the matter? *God manifested in the flesh*, 1 Tim. 3. Without controverſie, without all doubt, a great Mystery sayes the Apostle, *God manifest in the flesh*.

The School-men compare the incarnation of Jesus Christ to a garment made by three sisters, and one of them wears it; So all the three Persons in the Trinity had a hand in the Garment Christ's flesh, but the second Person only wore it; he was God manifest in the flesh: and this is a great Mystery.

And truly Sirs, it is a great Mystery for happiness to become a curse, 1. 3. for him that made the Angels become *lower then the Angels*, Heb.

For the Creator to become a creature, for him that hath the Riches of himself, to become poor; O this is

is a great Mystery, that He whom the Heaven of Heavens cannot contain, his glory should be wrapt in the rags of flesh; that the great God should take upon him a piece of Earth; that he who hangs the Earth upon nothing should hang upon a Cross between two Thieves; truly a great Mystery, that he who Rules the Stars, should suck the breast; that he who Thunders in the Clouds should be Cradled in a Manger; O a great Mystery, that *Abraham's* Lord should become *Abraham's* Son; that the God of *Abraham* should take upon him *Abraham's* Seed; what a Mystery is this! He was conceived in the Bowels of his Mother, that we might be received into the Bosom of his Father. Therefore saith the Apostle, *Without controversie great is the Mystery of Godliness, God manifest in the flesh.* Gods Son became mans Son; that we poor mens sons might become Gods Sons.

But secondly, Is Jesus Christ truly and perfect God? my second in-

ence is this, that Jesus Christ is a precious Christ; He is Honey in the mouth, beauty in the eye, Joy in the heart, and Musick in the ear. *Let all their honey periss with them, who esteem all the gold in the world worth one dayes society with Jesus Christ,* said that great Marques when he was tempted with money

O sirs, Christ's Members are the happiest, Christ's Comforts are the sweetest, Christ's Reward is the highest, Christ's Precepts are the purest, Christ's Glory is the greatest, Christ's Love is the truest, Christ's Riches are the most precious; He is the Glory of God, the Paradise of Angels, the Beauty of Heaven, the Redeemet of men. In Heb. 1. 3. He is there called *The brightness of his Fathers Glory.* He is the rich jewel in the cabinet of Glory; He is that sparkling Pearl; whosoever hath him cannot be poor; and whosoever wants him cannot be rich.

Thirdly, If Christ be true and perfect God, then Christ's Members are

the greatest and the happiest. Christ is God Almighty's only Son, Believers are God Almighty's only Daughters. You reade of God's Daughter, *Psal. 45.* Christ is the King, Believers are the Queen; Christ is the Bridegroom, Believers are his Bride: Christ is the Lamb, Believers are his Wife, *Rev. 21. 9.*

What shall I say? The Angels Glory are in a very glorious State; and yet let me tell you, Believers in Christ be higher then Angels: they are Servants, we are Members: They be the Friends of the Bridegroom, we are the Bride; They have their personal glory, we have the same glory for substance with Jesus Christ; *John 17.* The Glory which thou hast given me, (says Christ) I have given them.

Believers be nearer the Throne than Angels, & this doth wonderfully speak out that we are higher than the Angels. *Rev. 5.* The four Beasts are nearer the Throne then the Angels.

O Beloved, how are Believers advanced! how high are we become,

poor

poor dust and ashes to be above Angels ! And this is the great happiness which we get by Christ's assuming our nature for the Salvation of our Souls.

Again , Christ's Members be not only the greatest, but the happiest ; our renewed condition is as good in Christ as it was bad in *Adam*.

O Sirs, We were not more cursed out of Christ, then we are blessed in Christ ; Christ is as full of Life , as *Adam* was full of death ; Christ is as full of sweetness to us, as *Adam* was of bitterness to us.

Truly soul, If thou canst say Christ thine, I will speak next and say, Soul, thou hast that which is more worth than a Kings Ransom, that which is more worth then all that which the Devil promised Christ when he shewed him all the Kingdoms of the World.

O the happiness of poor Believers ! *There is no condemnation to them who belong to Christ Jesus, Rom 8. 1.* therefore they are happy.

But fourthly, Is Christ Jesus true

and perfect God? Then we infer from hence, that God's Love and Good-will to mankind was very great;

That Jesus Christ should come from Heaven to take our nature, that we might be partakers of the Divine Nature. Christ took upon him our shame that we might be partakers of his Glory. One drop of his Blood is more worth than a sea of ours; and yet dyed our death, that we might live Life; He suffered our hell, that we might enjoy his Heaven.

O how infinitely did he love us! he endured the sorest pains, that we might enjoy the sweetest pleasures.

The Scripture tells us, that *He came leaping*, he came with such a good Will, *He came leaping*. As you know when a man goes leaping, you know that it is with a good will; he came leaping and skipping, *Cant. 2.* he came *leaping on the Mountains*, *and skipping upon the Hills*. Leaping sayes *Gregory*, how so? why sayes from the Throne to the Womb, from

Vomb to the Cradle, from the Cradle to the Cross, and from thence to the Throne again; this was his leap.

O Sirs, O sirs, how much did this **ESUS** suffer for poor Believers ! He was hang'd upon the Crois in **Mount-alveray**, that we might sit upon the Throne in **Mount-Sion**.

Use 2. Secondly, By way of Exhortation;

First, to sinners, to unbelievers, to faceless persons, I have a few words say.

O sirs, O sirs, methinks I cannot but towards you, as **Christ** once did to **Jerusalem**, when he came nigh the City, he wept over it. Truly, sinners, your state is a weeping state, your state is a miserable state; you lie open to all the wrath, all the Vengeance, all the Curse under Heaven. O poor miserable sinners, cannot you pity your selves ! O Lord of Heaven pity you.

Did **Jesus Christ** come from Heaven to you sinners, and will not you come out of your sins to come to **Christ** ? Did

Christ come from his Father's Glory, and left his Throne, and Crown, and all his Glory, to come to the poor lost World, and to dye and suffer here for poor sinners ! and what, sinners, will this make no impression upon you ? Let me tell you, sirs, Christ came into the World for no other end and reason but only to die for poor sinners : it was the great design of Christ to save poor sinners.

Sirs, if you will not credit me, look into the Scripture, and then surely you will believe it ; *1 Tim. 1, 15.* *This is a faithful saying, sayer the Apostle, and worthy of all acceptation, that Jesus Christ came into the World to save sinners.* Many sirs, he came into the World to save sinners ; Christ hanged upon the Cross, and wept upon the Cross, and bled upon the Cross, and dyed upon the Cross to save sinners ; It was for poor sinners all the hardships, all the wants, all the trials and buffetings which he met with, it was for the sakes of poor sinners. Christ hath suffered all this wo and misery,

erry for thee, and wilt not thou leave thy Swearing, thy Drunkennes, and Wickedness for Christ ? O the sad day that is coming upon thee ! how canst thou answer this before God Almighty ! That Jesu Christ, *the King of kings*, should come into the World, and abase himself so much as to be in a mean state, and yet that this should nothing affect you ; O who would pitty you, when you are damned, when you are howling and roaring in Hel, that would not pitty your selves !

O for the Lord's sake consider, that God should come and take our Nature, that he should take our Raggs, that we might wear his Robes ; and what, will you rather remain in your sins and die, than come to Christ for life ? Oh sinners, for the Lord's sake put off your Beggars Raggs, that you may put on his lovely Robes.

I have read of *Alexander the Great*, that when he came against a City, he used to set up a Candle, and if they yielded before the Candle was out, they

should have Quarter ; but if they stood out, then they must expect nothing but Hanging, Drawing, and Quartering. O sirs, Christ sets up a Candle to you, and if you will come in to day, you shall have Mercy, or else there will be none.

If all the Angels and Saints in Heaven should fall upon their knees, and say, *O Lord spare this poor creature, one dram of Mercy for him,* it would not be regarded ; the Lord would not hear them : and therefore for the Lord's sake consider, men are sentenced not only for their sinfulness, but for their slothfulness ; men may perish for being servants that are unprofitable, as well as for sinners that are abominable ; methinks you should take as much delight in those Precepts that enjoy Holiness, as in those Promises that assure Happiness. If the day of Mercy leave you graceless, the Day of Judgment will find you speechless ; though you may resist the Judgment that he layes before you, yet you can never resist the Judgment

gment that he layes upon you ;
there is no standing before Christ, but
standing in Christ : Ungodly men
are no wrath, because they feel no
wrath ; because they sin unpunished,
they think there is no punishment for
their sins ; because he goeth on to spare
them, they go on to provoke him ; as
they addeth to their lives, they adde to
their lusts ; because he is very merciful,
they will be very sinful ; because he is
very good, they will be very bad ; be-
cause Justice winks, men think that it
is blind ; because he doth not reprove
them for their sins, therefore they think
he doth approve them in their sins.
But enraged Justice will avenge the
wrarrel of abused Mercy : The longer
God forbears, not finding amendment,
the sorer he strikes when he comes to
judgment.

O Sinner, though the Patience of
God be lasting, yet it is not everlasting ;
by the warning-piece of God you
are not amended, by the murthering
piece of God you shall be consumed :
the

the longer God is a fetching about
hand, the heavier will be the blow
when it comes : *I gave her space in
pent of her Fornication, but she repen-
not.* What follows ? Behold I will
be her into a bed, and them that commit
vety with her, Rev. 2. 21, 22. To
day that begins in Mercy, may end
Judgment. God is silent as long
our sins let him be quiet.

But know that God hath Vials
Wrath filled with Indignation, for V-
tels of Wrath fitted for destruction;
God's Mercies do not draw you to
penitence, His Judgments will draw
you to destruction; The Sea of da-
nation shall not be sweetned with
drop of Compassion.

O Sinners, either seek out a Saviour
to deliver you from the Wrath of God
or else find out a shoulder to bear you
up under the Wrath of God.

O that you would but consider your
wayes ; hath not God said, that no
Swearers, nor Drunkards, nor Whore-
mongers, nor Adulterers shall enter
the

to the Kingdom of Heaven? And which are some of you, God knows it, and your conscience knows it, and yet you flatter your selves, and speak peace to your selves, when God speaks not a word of Peace to you.

O Sinners, think of this before the bottomless Pit hath shut her mouth upon you.

Do no longer neglect God, and our own Salvation, *Heb. 2. 3.* How shall we escape if we neglect so great Salvation! if you neglect the great Salvation, you cannot escape the great Damnation.

Secondly, Believers, let me beseech you to stand fast, and to hold fast that which you have already, *Rev. 2. 25.* Be thou faithful unto death, and I will give thee a *Crown of Life*, verle 10. He hath a Crown for Runners, but a Curse for Run-awayes. As you look for happiness as long as God hath a being in Heaven, so God looks for holiness as long as you have a being on Earth. *As many as walke according to this*

this Rule, Peace be upon them, Gal.

16.

To tread in any other path on Earth
is but to mistake your way to Heaven.

Whilst you are on this side Earth,
you must hold the Scepter of Grace
in your hands, till God set the Crown
of Glory upon your heads: this is the
sparkling Diamond that is set in the
Apostles Crown, 2 Tim. 4.7. *I have
fought a good fight, I have finished
the course, I have kept the Faith.*

O Believers, It will be your Honour,
pines, your Glory, your Honour another day, if in this day you be found
faithful: O do not you turn your back
upon the Truths of God, as too many
in our dayes have done; they have
gone from one Religion unto all, and
at last they are come from all Religion
unto none: that mans being was
Hypocrify, whose ending is in Apostacy: indifference in Religion, is the next
step to Apostacy from Religion.

O do not make him to be a stone
for stumbling, that God hath made us

a stone for building ; if the golden chain of Duty will not hold you, the iron chain of Darkness shall bind you ; if you abuse your Liberty in one world, you will lose your Liberty in another.

If you had made as much conscience of your Liberty, as you have had Liberty for your Conscience, it had been in the hell : That soul was never related to Christ, that was never devoted to Christ ; there is no obtaining the prize of Happiness, without running the race of Holiness.

O for the Lord's sake, do not you begin in the Spirit, and end in the flesh.

O, do not you put your hand to the man's rough, and look backward ; be not haukie to the father of lies, and false to the God of Truth ; keep close to the religion of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Ministers of God, to the people of God, and thou wilt be safe.

al.6.9. Be not weary in well doing ; for in due season you shall reap, if you faint de mort.

I shall

I shall wind up all with that saying of Ignatius, *They who adhere to them adhere not to the Truth, shall never enter into the Kingdom of God.*

The Everlasting Father.

Cant. 5. 16.

He is altogether lovely.

Doct. *That Jesus Christ is infinitely and superlatively lovely,*

MAN is the Excellency of the Creator, the Saint is the excellency of the Man, Grace is the excellency of the Saint, Glory the excellency of Grace.

I now proceed to a fourth Title, and that is, *the Everlasting Father:* For this see *Isa. 9. 6.*

Beloved, We have shewed you from

third Title, [*the Mighty God*] that
us Christ is true and perfect God, a
mighty God, mighty with God, mighty
God, the great and mighty God :
it now this fourth Title holds him
th to be a Father ; not onely a Fa-
ther, but an Everlasting Father, *The
everlasting Father.*

The Proposition which I shall lay
wn from this Title, is this, *That God
Christ is a Believers Everlasting Fa-
ther.* That I may clear up this point,
shall lay down these Truths.

First, That God in Christ the Ever-
lasting Father, hath begot himself in
us, and us in himself ; *He is both the Au-
thor and Finisher of all our Faith,* Heb.
12. of all our Joy, of all our Peace, of
our Life, of all our Salvation ; He
a Father ever begetting, and bring-
g forth himself in us ; his Light is in
us, his Love is in us, his Nature is in
us, his Wisdom is in us, his Power and
strength is in us ; *Of his Fullness have we
received, grace for grace,* Joh. 1. 16.
Believers, we in time past, we in
time

time present, we in time to come, we that were, we that are, we that shall be hereafter, shall receive of his Fulness and therefore he is called *the Everlasting Father.*

He is the Sun; we are the Beams; he is the Fountain, we are the Streams; he is the Root, we are the Branches; he is the Head, we are the Members; he is the Father, we are the Children; and hence it is, that Believers are called his Off-spring: We are *the Off-spring of God*, saies the Apostle.

In Creation God hath given us our selves, but in Redemption he hath given himself to us: it is a greater favour to be converted than to be created; yea, far better to have no being than not to have a new being; 'tis only the New Creature that is Heir of the New Jerusalem.

Secondly, God in Christ calls his Children by his Name, he puts his Name upon them.

Do you mark, sirs, *I will write upon them the Name of my God*, Rev. 3:12.

The Saints are called Godly from God, Christians from Christ, Spiritual from the Spirit, and Heavenly from Heaven, because their conversation is there, because their Head is there, and they be Heirs of Heaven: so the wicked be called Devillish, from the Devil; and Cursed from the Curse; and Worldlings from the World, and Sinners from Sin.

O the Difference, the great Difference that there is between the names of Saints, and the names of the Wicked. The ungodly be called *Dogs*, *Snipers*, *Swine*, *Thorns*, and *ravelling Wolves*, who lick up and suck the blood of the Innocent: but the Saints they are called *Jewels*, *Treasures*, *Kings*, *Doves*, *Lillies*, and *Heirs of Glory*.

And hence it is, that some good men have gloried more in their name *Christian*, than in their name *Emperours*; and have thought it a greater Honour to be member of Christ, than to be a King upon a Throne; a greater Honour to be one of Christ's *little ones*, than to

be one of the Worlds great Ones.

Indeed, sirs, A good Heart is better than a great Estate; inward Holiness is better than outward Happiness. A Christ without Honours, is better than Honours without a Christ. Piety without Prosperity, is better than Prosperity without Piety. Goodness without Greatness, is better than Greatness without Goodness. That's the second.

Thirdly, God in Christ is a Father who is tender and full of bowels towards us his poor Children; when we were full of Blood, then he was full of Bowels.

Christ is more tender of his Body Mystical, than he was of his Body Natural; He suffered his Body Natural to be hungry, to be thirsty, to be weary, to hang upon the Cross, to bleed upon the Cross, to suffer upon the Cross, to be pierced and bored with Nails upon the Cross.

O he went into the Furnace to keep us out of the Flames.

But now, mark sirs, for his Body Mystical,

cal. O how tender is he ! he loves them, he pittyes them, he smiles upon them, he carries them in his bosome, and dandles them upon his knees.

O they are the Beauty of his Eye, Joy of his Heart ; he cannot endure to see them wronged, to see them injured or abused, every blow they have given to his very heart.

Saul, Saul, why persecutest thou me ?
you see how tender Christ is, of his

dy Mystical.

This is our *Jonas*, who threw himself into the Sea of his Fathers Wrath, to save us from drowning.

He hath shut the Door of Hell, to keep us from Perdition ; and he hath opened the Gate of Heaven, to let us into Salvation. That's the third.

Fourthly, God in Christ is a Father ; he layes up for his Children, and lays out for his Children ; he gives them something in Possession, but more in provision ; a little in hand, and a great deal in hope.

First, He gives them something in his hand, he layes out for us ; he gives us the Air to breath in, and the Earth to tread upon ; he gives us the Sun, the Moon and the Stars, Wind, Water and Fire ; he gives us the Fishes of the Sea, the Beasts of the Earth, and the Fowls of the Air.

Poor man lives by Death, our natural Life is preserved by the death of the Creature, and our Spiritual Life by the death of our Saviour ; so I say we live by Death.

It is mans duty to serve God, for He hath made all the world to serve him. *1 Tim. 6. 17.* sayes the Apostle *Who gives us richly all things to enjoy.* *Mark.* he doth not only give us some things, but *all things* ; not only some things, but *all things richly to enjoy.*

Secondly, God in Christ is a Father that layes up for his Children, as well as layes out. *Psal. 13. 19.* *O how great thy Goodness which thou hast laid up for them that fear thee!* *David wonders at O how great is thy Goodness which thou*

you hast laid up? Mark the word, So Tim. 4. 8. *Henceforth is laid up for you a Crown of Righteousness.* What, on- for you, Paul? No, not only for me, but for all them that love his appearing.

So again, see another Scripture for this, 1 Cor. 2. 9. *As it is written, sayes the Apostle, Eye hath not seen, nor Ear heard, neither can it enter into the heart of man to conceive.*

Why sirs, what is this which Eye hath not seen, nor Ear heard, neither can it enter into the Heart of man to conceive? Why mark, *The things which God hath prepared for them that fear him.*

O Beloved, God gives his Children the best Portion, the richest Portion, the greatest Portion; all things belong to them, Life is theirs, Death is theirs, all things present are theirs, Things to come are theirs, God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? Cor. 3. 23. God gives his Children this World *A Talent of Grace*, and

in the World to come, *A Talent Glory.* They shall wear Christ's Cross above, who wear his *Cross* below.

Fifthly, God in Christ doth Protect and Defend his Children from the enemies, from Satan, from Sin, from the World, from the Curse, from the second Death, which is Hell, Rev. 11. *He that overcometh, shall not be by the second Death.*

Mark, a Believer may feel the sting of death, but he shall never feel the sting of death; the first death bring his body to corruption, but the second death shall never bring his soul to damnation; though he may live a life that is dying, he shall not die a death that is living; he that is buried in Christ, shall never be housed in Hell. God protects his Children from all wrongs and injuries: *Psal. 105. He suffered no man to do them wrong, he reproved Kings for their sakes.*

Pray mark the phrase well first, Kings will lay on Saints the hand of Violence, God will lay on Kings the hand of Justice.

and of Vengance ; *He reproves Kings
their sakes.*

*If Kings will wrong the poor Saints
Christ's sake, Christ will reprove
Kings for the Saints sake : so sayes the
Lord ; they that be gods before men,
but men before God.*

*If men will throw Saints into Prison
their Piety, the Saints God will
throw hem into Hell for their Iniqui-*

Mark what the Prophet sayes, Isa.

*.33. Iophet is prepared of old, yea
the King it is prepared ; as if so be
the Prophet should speak so down-
right, as though Hell were cheifly pre-
pared for great men.*

*Others, Hell is prepared for great
men as well as mean. Those to whom
God bestows great Mercies, if they
abound in great Vices, God will inflict
great Punishments : How shall they be
able to lift up their heads before Christ,
so do lift up their hands against
him ?*

*The Kings of the Earth stood up, and
Rulers were gathered together against*

the Lord, and against his Christ, Acts 4.

26. Christ will pass a sentence upon every sentence that hath past. He that sayes, *Come ye Blessed,* will also say, *Go ye Cursed.* That is the fifth.

Sixthly, God in Christ is a Father that teacheth his Children, and instructeth them: *Thy Children shall be taught of the Lord,* Isa. 54. 13. All God's Children be taught of Him; He teacheth all his Children; And what doth he teach them? amongst other things, he teacheth his Children these six Lessons.

First, He teacheth them to deny themselves. A true Believer will lay down his lusts at the Command of Christ, and his life for the Sake of Christ.

Secondly, Christ Teacheth them contentment: Here is another Divine Lesson which Christ Teacheth His Children. A Believer will be content to bear the wrath of man for him that did bear the Wrath of God for him.

Thirdly,

Thirdly, The vanity of the creature.
He teacheth us that all things below
are vanity and vexation of spirit.

A fourth thing, is, The sinfulness of
man.

Fifthly, The Deceitfulness of the
heart.

Sixthly, The Right Knowledge of
himself.

O Christians, have you learned these
Lessons, then let all your Actions be
Christ-like, and walk as you have him
for an Example. He lived to teach
us how to live, and he died to teach us
how to die ; He that will not follow the
Example of Christ's Life, shall never be
saved by the Merits of his Death. As
he is the Root on which a Saint grows,
so he is the Rule by which a Saint
squares : If he be not thy *Jacobs-staff*
to guide thee to Heaven, he will never
be thy *Jacobs Lader* to mount thee up
to Heaven. We should be as willing
to be ruled by Christ, as we are willing
to be saved by Christ. God made one
man like to all, that he might make
all

all his Sons like to One. If the Life of Christ be not your Pattern, the death of Christ will never be your portion. That's the sixth.

Seventhly, God in Christ is a Father, that stamps upon all his Children the lovely Image of Jesus Christ, they resemble him to the very life. As it was said of Constantine's Children, They resembled their Father to the life: So we may say of Believers, they resemble Christ to the life. God will suffer no man to wear the Livery of Christ upon him, who hath not the likeness of Christ within him. 2 Cor. 3. ult. We all (saith the Apostle) *beholding with open face, as in a glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord.*

O Sirs, What a rare Jewel is Grace! the God of Grace calls it Glory; Mark, from Glory to Glory; Grace is called Glory, from Glory to glory, that is from one Degree of Grace to another; grace is glory Militant, and glory is

grace

grace Triumphant ; grace is glory begun, and glory is grace made perfect ; grace is the first degree of glory, glory is the highest degree of grace ; grace is the Seed, glory is the Flower ; grace is the Ring, glory is the sparkling Diamond in the Ring ; grace is glories Infant, and glory is the perfect Man of grace ; grace is the Spring, glory is the Harvest : The soul of man is the cabinet, the grace of God is the Jewel ; Christ will throw away the cabinet where he finds not the Jewel : He that created us in his Image, will restore us to his Image. That is the seventh particular.

Eightly, God in Christ is a Father that never dyes ; other fathers be dead and gone, our Father *Abraham* is dead, our Father *Isaac* is dead, our Father *Jacob* is dead, and others be dead and gone. O but God in Christ is a Father that Lives for ever, that Loves for ever, that Reigns for ever : He is the Father of Eternity, in Eternity, from Eternity, and to Eternity, Prov.8. He

was Alwayes, is Alwayes, shall be Alwayes, and he cannot but be Alwayes, Rev. 1. 8. Christ is the same before Time, in Time, and after Time, Heb. 13. 8. *Iesus Christ is the same*, sayes the Apostle, *Yesterday, and to day, and for ever* of him, and from him, and through him, *and to him, and for him are all things* Col. 1. 16.

Ninthly, God in Christ is a Father that correcteth his Children; all whom God loveth, he chastiseth, though he loveth not to chastise: God hath one Son without sin, but no Son without sorrow; he had one Son without Corruption, but no Son without Correction. Heb. 12. 6. *For whom the Lord loveth, he chasteneth; and scourgeth every Son whom he receiveth.* Rev. 3. 16. *As many as I love, I rebuke and chasten.* Afflictions are blessings to us, when we can bless God for the Afflictions.

Christ tells us, *That he that will be his Disciple, must deny himself, take up his Cross and follow him*, Mat. 16. 24. There is a four-fold self that must be denied

for Jesus Christ, or else we cannot be his Disciples.

First, A Sinful self.

Secondly, A Natural self.

Thirdly, A Self-Righteousness.

And fourthly, A Self-Gain or Lucre.

Sinful-self is to be destroyed, and Natural-self is to be denied. We cannot enjoy our selves, till we deny our selves. *God* is as far from beating his Children for nothing, as he is from beating his Children to nothing.

The Application.

Is it so, that *God in Christ* is a Believers Everlasting Father; O then what is so sweet a *Good* as Christ, and what is so great an *Evil* as sin? O love Christ more, and hate sin more: Christ brings Life with him, a Life of *Grace*, a Life of *Comfort*, a Life of *Glory*; But Sin brings Death with it, Death of *Body*, Death of *Soul*, Death here and Death hereafter. O the *Blood of Christ* speaketh better things than the *blood of Abel*. *Abel's* blood cryed for spilling, but Christ's Blood cryed for saving: *Abel's* blood cryed

cryed for *Vengeance*, but *Christ's* Blood cryed for *Mercy*: He is the Pearl of great price, for which the Rich Merchant sold all that he had, and bought it; and found more joy in this one Pearl, than ever he did with all that he had. O therefore let me beseech you that are his Children, to love him, and serve him, he is your Everlasting Father, therefore do his Will on Earth as the Angels do in Heaven.

You cannot complain of Him for want of Mercy; O let not Him complain of you for want of Duty; So good hath he been to you, as that he hath not been wanting to you in anything, and will you be wanting to him in every thing? *Son* honour thy *Father*, and *Servant* thy *Master*; *If then I be a Father*, where is mine honour? *if a Master*, where is my fear? *Mal. i. 6.* As a Father, so he will be reverenced for his goodness, as a Master he will be feared for his greatness. O what is that little he desireth of you, to that much he

serveth from you ! If honour be not
due to him, let it not be bestowed ; if
due to him, let it not be denied :
God do great things for his Children,
will not accept of small things from
Children.

Do but see the great out-cry that
makes against his own Children,
1. 2. *Hear O Heavens, and be as-
told O Earth ! What's the matter ? I
have nourished and brought up Children,
they have rebelled against me.* The
nearer the Relation, the greater the
Inigation ; Christ is related to them
as a Lord to his Servants, as a Father
to his Children, as a Prince to his Sub-
jects, as a Head to his Members. Where
Relation is nearest, there the Pro-
tection is greatest. It is a more plea-
sant thing to see Rebels become Chil-
dren, than to see Children become Re-
bels.

What Mother can endure to see those
that drew her Breasts, to suck her
blood ! O Christians, you are more
own to God than others ; therefore
you

you must more acknowledge him than the others. You do not look for so much splendor from the burning of a Candle, as from the shining of the Sun; nor so much moisture from the dropping of a Bucket, as from the dissolving Cloud. To whom much is given, them much shall be required. God doth not expect much where little is bestowed, nor accept little where much is received. *Here ye the Word of the Lord, O Children of Israel, you only I known of all the Families of the Earth.* Amos 3.2. God hath exalted you above others, and therefore you must do more for God than others. It was a great blemish upon *Hezekiah*, that *Returnings were not answerable to Receivings.*

O Believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much.

I shall wind up all with a Word of Comfort to you the Children of God.

O Sirs, God in Christ is your Father.

our loving Father, your Everlasting Father, and you are his Children; therefore fear not, it shall go well with you, here and hereafter. *Luke 12.32.*
Fear not, Little Flock, it is your Fathers good pleasure to give you the Kingdom. He will withhold no good thing from you; *Sal. 84.11.* He gives Grace and Glory to you. Grace is the Silver Link that links the Golden Link of Glory after it.

The Prince of Peace.

Cant. 5.16.

He is altogether lovely.

Q. That Jesus Christ is infinitely and superlatively lovely.

VHerever Christ is a Priest for Redemption, he is a Prince for Dominion; wherever he is.

L

a Savi-

a Saviour, there he is a Ruler ; where he is a Fountain of Happiness, there is a Fountain of Holiness ; where he is a Redeemer, there he is a Refiner ; wherever he takes a Burden from the Creatures back, there he lays a Yoak upon the Creatures neck ; *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us, Isa. 33. 22.*

I shall now proceed to the fifth Title of Jesus Christ, which is, *Prince of Peace*. This you have in Isa. 9.6. It is the happiness of the Church of God, that although they cannot give Peace, yet they may get Peace ; though they cannot settle on Earth, yet they may seek it from Heaven. Peace is the well-being of all other enjoyments ; all other mercies suck their Livelihood at the breast of Peace, it is the Mother of Prosperity : As the life of old ~~James~~ ¹³¹⁴ was wrapt up in the life of the ~~Lord~~ ¹³¹⁴ ~~Ben~~ ¹³¹⁴ ~~jamin~~, so is all happiness wrapt up in peace ; It is the felicity of the Saints on Earth, and the glory of the Angels in Heaven.

there in Heaven; when the old *Hebrews* related any happiness to any one, they had only used this expression, *Peace be unto you.*

From this Title of Christ I shall lay down two Propositions.

First, *That Sions King is a peaceable King.*

Secondly, *That the Lord Jesus Christ, the Prince of Peace, is the Cause and Foundation of a Believers Peace.*

Doct. These two points lye full in the Words, but I shall only speak to the latter, to wit, That Jesus Christ the Prince of Peace is the Cause and Foundation of all a Believers Peace; in the prosecution of it, I shall shew you four things.

First, He is the Peace-bringer.

Secondly, The Peace-maker.

Thirdly. The Peace-giver.

Fourthly, he is the Prince of Peace, a peaceable Prince.

First, Jesus Christ is the Peace-bringer; He brought in everlasting peace by Righteousness, and not by a

Sword, *Luke 2.14. Peace on Earth, Good-will towards men.* Why was the Bread of Life an hungry, but that might feed the hungry with the Bread of Life? Why was Rest it self weary, but to give the weary Rest? Why was the Prince of Peace in trouble, but that the troubled might have Peace? None but the Image of God could restore us to God's Image; None but the Beloved of God could make us beloved to God; None but the natural Son could make us Sons; none but the Wisdom of God could make us Wises; none but the Prince of Peace could bring the God of Peace and the Peace of God to poor sinners; therefore he is called our Peace, *Ep. 2.14.*

O What is so sweet a good as Christ, and what so great an evil as sin? The former brings us to joy and peace, the latter brings us to wo and misery. This is the first.

Secondly, He is the Peace-maker, as well as the Peace-bringer, he is the

ace-maker between God and men ; is the great make-bate between God and the Soul ; sin is a Wall of separation between God and us, but the Prince of Peace maketh Peace between God and us. He paid all debts ; he took up all controversies, and settled out the hand-writing, and hath broken down the partition-wall, and made up the great breach between God and man, 2 Cor. 5. 19. *God was Christ reconciling the world to himself.*

Mark, 'tis in Christ. So likewise elsewhere, *You who were sometimes farre from God, are now made nigh by the Blood of Christ.*

He is our Peace-maker ; the Prince of Peace maketh Peace between God and us, he reconciles God to man, and man to God ; so that though God might justly be displeased with us, yet in his Son he is well pleased with us ; God is more pleased with a Believer for Christ's sake, than he was displeased with him for sins sake.

Thirdly, Jesus Christ is the Peacemaker. Alas poor sinners, we have no

peace with God, no Peace with Angels, no peace with Conscience, nor one with another, till the Prince of Peace gives it us; *Peace I leave with you, Peace I give unto you*, said our Lord to his Disciples, Job. 14. 27.

O sirs, He gives us Peace with God Rom. 5. 1. *We have Peace with God through our Lord Jesus Christ.* Christ gives that Peace which the World cannot take from us. Worldly Troubles cannot overwhelm Heavenly Peace.

Fourthly, He is the Prince of Peace or the Peaceable Prince; so he is styled not only *Peace*, but *the Prince of Peace*. Indeed, Beloved, he is all Peace to the Believer: *Her wayes are wayes of pleasantnes, and all her paths are Peace*, speaking of Christ, Prov. 17. Mark, *her paths are Peace*. Now what are these paths? I shall name fix to you.

First, The Path of Repentance.

Secondly, Of Faith.

Thirdly, Of Truth.

Fourthly, Of Self-denial.

Fifthly,

Fifthly, Of Obedience.

Sixthly, Of Holiness.

These are all Paths of Peace, and
peaceable Paths. O Sirs, There is no
peace to be found, but in the paths of
peace. As all his Works are great and
marvellous, so all his Wayes are peace
and pleasantnes.

Secondly, His Gospel is a Gospel
of Peace ; 'Tis a great mercy to enjoy
the Gospel of Peace, but a greater mer-
cy to enjoy the Peace of the Gospel.

Thirdly, His Reward is Peace. *Isa.*

7. 2. He shall enter into Peace. Here
the joyes of Heaven are called Peace :
the true sons of Peace, and the peaces-
able sons of Truth shall be crowned
with Peace, they shall enter into Peace.

And thus, Beloved, I have briefly,
seen I hope fully proved the point, That
Jesus Christ is the Cause and Founda-
tion of a Believers Peace.

Uses.

Now for the Application of the
point, I shall reduce it to four heads.

First, for Information.

L 4

Secondly

Secondly, for Examination.

Thirdly, for Exhortation.

Fourthly, for Consolation.

First, By way of Information. Here we may see what great need we stand in of Jesus Christ: O Christians, Is Jesus Christ the cause and foundation of all our Peace? Then we have no right or title to Peace, but by the Prince of Peace. *We have Peace with God*, say the Apostle; but how? *through the Lord Jesus Christ*, we are reconciled to God in Jesus Christ: *And we who were afar off* (says Paul) *are made nigh by the Blood of Christ*, we are only acceptable in the Beloved.

So that Beloved, 'Tis all in Christ, and through Christ, that we have our Peace. A Christ-less man is a Peace-less man, he hath no peace with God, no peace with Angels, no peace with Conscience; till we be Christ's friends we are our own foes. Tis true, a wicked man may speak peace to himself, but God speaks not a jot of peace to him; he may speak peace to himself,

He falls into everlasting flames ; God is his enemy, the Devil is his foe, Angels hate him, all creatures cry for vengeance upon him. Isa. 57. 21. *There is no peace to the wicked, saith my God ;* so, not a word, not a dram of peace for person who is out of Christ. Therefore, O sirs, consider what need you have of the Prince of Peace.

Secondly, it informs us, That to have Peace with our Creator and Master, is the sweetest and best thing in the World. O how infinitely sweet is Peace ! what is sweeter than Peace ? *Alas, Gold is but Dust, Pleasures are but toys, Wit is but a flash, Beauty but blast, Honour but a Rattle, Life is but a vapour ; O but Peace is sweeter than the sweetest, and better than the best of all these.*

First, Because he that hath Peace with God, may come boldly to God, *Heb. 4. 16.*

2dly, He that hath Peace with God, hath communion & fellowship with God, *Job. 1. 3. Truly our fellowship is with the*

the Father, and with his Son Jesus Christ.

3dly, He that is at peace with God, is a Son of God ; Peace is of all others the most sweet. O it is Wine to comfort us, and Bread to nourish us : it makes a man live comfortably, and die chearfully.

4thly, If Jesus Christ the Prince of Peace, be the cause and foundation of all our Peace, then he that wants the Prince of Peace wants all good things ; he is the miserablest man in the world that is without Christ ; he wants reconciliation with God, & interest in Christ ; he wants the sealing and comforting of the Spirit ; he wants Justification, Sanctification, and Adoption ; he wants pardon of sin, power against sin, and freedom from the dominion of sin ; he wants that Favour which is better than Life, that Joy which is unspeakable and full of glory ; and that Faith, a dram of which is more worth than a Kings Ransom ; he wants those Riches which perish not, those Evidences for Heaven that fail not, that Love which

dies

lies not, that Kingdom which shakes
not.

O Beloved, how many things doth
that poor soul want, which wants a
Christ? *He is wretched, and miserable,
and poor, and blind, and naked*, Rev. 3.
17. Christ is a Pearl, whosoever hath
Him can never be poor, and whosoever
wants Him can never be rich: Did
not men see all in this Pearl of price,
then they would sell all to purchase
it.

Fourthly, If Jesus Christ be the cause
and foundation of our Peace, then it is
our greatest concernment to get into
favour with the Prince of Peace; *Many
seek the Rulers favour*, fayes the Scrip-
ture. But O seek ye the favour of this
Prince, poor souls; without him there
is no Mercy, no Peace, no Grace, no
Glory, no Heaven, no Crown, no E-
ternal Life. *For this is Life Eternal, To
know thee the only true God, and Jesus
Christ whom thou hast sent*, Joh.17.4.

Use 2.

Secondly, by way of *Examination and
Self-*

Self-tryal: The tryal of our selves, is the ready way to the knowledge of our selves.

O Christians, would you see your God, then cast your eyes upward; Would you see your selves? then cast your eyes inward. Contemplation is a glass to see our God in, but examination is a glass to see our selves in. 'Tis of greater concernment to know the estate of our hearts, than to know the state of our Kingdom.

And therfore I beseech you examine your selves, that you may know your selves, that you may know whose you are while you live, and whither you shall go when you die, and what will become of you to all Eternity.

O sirs, bring your selves to the Tryal, and try your selves, and see whether you be in the Faith, and the Faith in you. Faith is such a grace, that not a man can be saved without it, and not a man can be damned that hath it.

O see whether you be in the narrow way that leads to Life, or in the broad

way

way that leads to Death ; whether your hearts be Chairs for Vice to sit in, or Thrones for Grace to rule in ; whether you are one of Christ's Spouse, or the Devil's Harlots ; whether you are Heirs of Heaven, or Heirs of Hell ; whether you be Satan's Bond-men, or God's Free-men ? Examination is the beaten path to perfection. *1 Cor. i. 20.* Not many *Wise*, not many *Mighty*, not many *Noble* are called. 'Tis seldom seen that the sparkling Diamond of a great estate is set in the Gold-Ring of a gracious heart.

A man may be great with *Saul*, and graceless ; Rich with *Dives*, and miserable ; the richest are oftentimes the poorest, and the poorest oftentimes the richest.

O how many thread-bare souls may there be found under silken Coats and purple Robes ! They who live most downward, die most upward. A sight of our selves in Grace will certainly bring us to a sight of our selves in Glory. Those sins shall never make a Hell for us, that be a Hell to us. *Wise*

THOU nothav. *Use 3.*

10 But it is time for me to turn my speech into an *Exhortation*, and O that you would encourage me with your Resolutions to obey my Message this day ! that is, to make your peace with the Prince of Peace, that you may be the true Sons of peace, and the peaceable Sons of Truth ; that you may be Righteous before God, and Holy before men ; that you may gloriously shine in glory, and that you may have peace with God, and with Angels, with your own Consciences, and with one another.

Well sirs, what say you in answer to my Message ? shall the Prince of *Peace* be your Love and Lord, your Nearest and Dearest, your Joy and your Delight ? Will you kiss the Son, will you make your peace with the God of Peace, and give up your souls and lives to be ruled by him ? These things I exhort you to, and God expects them at your hands ; But that this Exhortation may stay with you, I shall back it with

with some pressing Considerations.

First, Consider God's goodness and good-will towards men ; God hath given you rich means, that you may make and secure your peace with God.

First, He hath given you the Law and the Gospel.

Secondly, He hath graciously given Time and Opportunities.

Thirdly, Mercies and Afflictions ; Mercies to draw you, and Afflictions to drive you.

Fourthly, He hath given you both inward and outward Preachers ; by outward Preachers I mean the Ministers of Christ, who beseech and intreat you for Christ's sake to be reconciled to God, and make your peace with God ; By inward Preachers, I mean your own Consciences, that judge, and check you, and reprove you for your Sins and Abominations.

Fifthly, He hath given you Precepts and Promises ; Precepts, commanding you to do, and Promises, assuring you of a glorious Reward for your doing.

Sixthly,

Sixthly, The Spirit and Convictions, Gen. 6. *My Spirit shall not always strive with man.* O how long will you yet stand out against God? What have you to say against this? How can you answer this when you and I shall appear before God's Judgment Seat? Have you any thing to say against this? O, sad will be your end, unless you make your Peace with God: And therefore seeing God in Infinite Mercy hath given these things to you, that you may make and secure your Peace with him;

He that lives in sin without repentance, shall dye in sin without forgiveness. That is the first,

Secondly, God invites and woos you to come and make your Peace with him, Isa. 55. 1. *Ho every one that thirsteth, Come ye to the Waters, and be thou bath no money, Come ye, buy and eate, ye come buy Wine and Milk without money and without price.*

Beloved, here is three Comes in this Text, to shew the infinite willingness

ness of God to save poor sinners, *Rev. 22.17.* *The Bride and the Spirit sayes;* *Come;* here is three comes again in this: *and whosoever will, let him take of the Water of Life freely, and he that is thirsty let him come.* What, are there none thirsty here among you? Do none thirst for Christ, and Grace, and Heaven? If you do, come sirs, here you may have Grace, Mercy and Happiness. Now for the Lord's sake consider, wherefore is all this, but that you may make your peace with God? Shall the God of Heaven call, and will not you hear? What, will you rather stay in your sins and dye, than go to Christ for Life? O sirs go to the *Prince of Peace* for Peace, that you may have Peace; If you do not lay your sins to your hearts that you may be humbled for them, God will lay them to your charge that you may be damned for them.

A third consideration is this; Either you must taste of God's Goodness, or of his Fury: There is not a man, woman

or child amongst you, but must par-
take of the one or the other, your
portion will be either joy or sorrow,
either desolation or consolation; if
you be not trees for bearing, you must
be trees for burning. If you are not
for fruit, you must be for flames; if
you do not swim in the water-works of
Repentance, you shall burn in the fire-
works of Vengeance; If you will not
go and make your Peace with God,
that you may have Heaven, you shall
go to Hell for not making your peace;
one of them you must do. O sirs, I
have set Life and Death, Heaven and
Hell, Bitter and Sweet before you this
day; Will you make your peace with
God or not? will you still go on in
way of wickedness, breaking his Laws,
grieving his Spirit? Will you dye a na-
tural Death before you live a spiritual
Life; then I say, if you live so and
dye so, you shall be damned with
the damned in Hell, and punished
with the punishment of Hell, and
be sent to Hell with loads of Wrath

upon

upon your backs; You shall have your part in that Lake which burns with fire and brimstone, which is the second death: He that believes shall be saved, and he that believeth not shall be damned, said our Lord, *Mark 16. 16.* O sirs, it is better to repent without perishing, than to perish without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the world is but as a drop of water in comparison of God, and therefore make your peace with him: *Heb 2. 3. How shall we escape if we neglect so great Salvation.*

Fourthly, Consider what the Damned in Hell would give for those offers and proffers of Mercy that are now offered to you. Certainly they would give ten thousand worlds if they had them, for those Opportunities that you enjoy. Should God say to poor wretches that are now suffering in Hell for their Drunkenness upon Earth, and their Whoring and Abominations, he doth to us, *Come to me all ye that*

are weary and heavy laden, and I will give you rest; O how earnestly would they run and catch the Word out of God's mouth.

O Beloved, The Devils are too well acquainted with misery, to put by ^{mercy} ~~misery~~, if it were offered to them.

But alas, alas, poor damned wretches, there is not a dram of Mercy for them, no not so much as a drop of water to cool their flaming tongues.

O that you would consider of this, and make your peace with God before death comes, which may be the next night for ought you know; if you lose your golden season, you lose your souls.

O therefore make your peace with God, that it may not be said to you as it was once to Jerusalem, Luke 10. 42. *O that thou hadst known in this thy day, the things that concern thy peace, but now they are hid from thy eyes!* Here was a weeping word, a sad word to Jerusalem.

Alas, now it is hid from their eyes, their

their golden season is gone, there is no peace to be had: And therefore I beg of you as though I were condemned and begging for my Life, so I beg of you in the bowels of Christ, and for your peace with God.

Fifthly, Seriously consider the multitude of sins thou art guilty of, even more then the hairs of thy head, or the sand on the Sea shore, or the Stars in the Heavens which are innumerable, *faith David, they are more then the hairs of my head, Psal. 40. 12.*

Alas, one of thy sins were enough to sink thee into Hell for ever; what advantage doth *Dives* reap in Hell of all the delicate banquets that he had on Earth; O think of that time wherein you shall be ashamed of nothing but your wickednes, and glory in nothing but your Holines.

Sin it is like a Serpent in the bosom that is stinging, or like a Thief in the closet that is stealing, or like Poyson in the stomach that is pining, or like a sword in the bowels that is killing:

some are in Hell already for the same sins thou livest in, and if thou livest and dyest without Christ, thou shalt ere long be with them; therefore I say, make thy peace with God.

Sixthly, Consider that there is more bitterness following upon sins endings, then ever there was sweetness flowing from sins actings; you that see nothing but *well* in its Commission, will suffer nothing but *wo* in its conclusion; It is better here to forgo the pleasures of sin, then hereafter to undergo the pain of sin: You that sin for your profit, will never profit by your sins; he that likes the works of sin to do them, will never like the wages of sin to have them; sin is both shameful and damnable, it shames men in this world, and damns them in the other world; it is like *Judas* that at first salutes us, but at last betrayes us; or like *Dalilah*, to smile in our faces, and betray us into our enemies hands. O sinners, think of this, and part with your sins that you may meet with your Saviour, and

make

make your peace with him.

Seventhly, Consider the heavy Judgments that hang over your heads, you lye open to all the Judgments in this life, and Torments in the life to come. O you sinners, the day is hastening upon you, wherein you will have Misery without Mercy, sorrows without succour, pain without ease, punishment without pity, and torment without end, unless repentance do prevent ; *2 Thes. 1.7. The Lord Jesus shall be revealed from Heaven with his Mighty Angels, in flaming fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his Power ;* O let the hearing of this, prevent the feeling of this, poor sinner.

Eightly and lastly, If none of the former Arguments or Considerations will prevail with you, to make your Peace with the *Prince of Peace*, yet let this one I beseech you, and that is

the readiness and willingness of God to give Christ, and Christ to give himself to you ; O sinners, is God willing to give his Son, and are you not willing to receive his Son ? Consider the willingness of God, *Behold I stand at the door and knock, if any man hear my voice and open the door, I will come into him, and sup with him.*

Mark sinners, Here behold I stand who I, I that have Heaven to give, I that have a Crown to give, I that have all Joyes to give, I that have my self to give, I stand and knock ; Do you see this, poor sinners, who it is that stands at the door of your hearts and knocks ? Why it is the King of Saints, the Prince of Peace, the Mighty God, and will you not open to him ? What, are you unwilling to be saved, to go to Heaven, and to be happy for ever ? What, are you unwilling to be delivered from Satan, from Sin, and from the flames of Hell ? If you be willing, then make your peace with God, for God is willing to open He-

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ven to you, if you be but willing to open your hearts to him ; he is willing to save you, if you be but willing to be saved ; he is willing to give a Christ, if you be but willing to receive a Christ ; and therefore poor souls, let these Considerations provoke you to go for life to the Lord of Life ; to go for peace to the *Prince of Peace* ; to go for grace to the God of Grace : Where man is so indulgent as to do his best, there God is so indulgent as to forgive his worst.

The

The Elect Precious.

Cant. 5. 16.

He is altogether lovely.

Doct. That Jesus Christ is infinitely and superlatively lovely.

Who can be weary of Preaching, or Hearing, or Reading, or Learning Christ, who is so precious and lovely ! Mahomet is the Turks Love, Moses is the Jews Love, the Pope is the Papists Love, but Christ is a Believers Love.

I shall now make some entrance upon Christs sixt famous and lovely Title, *The Elect Precious* ; this you have in 1 Pet. 2.6.

From this excellent Title, I shall lay down two Propositions.

Doct. I.

Doct. 1. That Jesus Christ the Mediator is God the Fathers Elect.

I pray mark sirs, there is a threefold Elect of God.

First, The Elect JESUS, in *Isa. 42.*
Behold, my Servant, my Elect, saies the Father, speaking of Christ.

Secondly, The Elect Angels, in *Tim. 5.21.* *I charge thee before God and our Lord Jesus Christ, and the Elect Angels.*

Thirdly, The Elect Saints; and for this, see *Col. 3.12.* *Put on therefore as the Elect of God, holy and beloved, bowels of mercies.*

But alas, what are the Elect Angels, or the Elect Saints, to the Elect Precious? It is only blessed Jesus that is the Elect Precious, and Precious to the Elect.

But I shall not stand upon this point, but proceed to the second;

Doct. 2. Which is this, That a crucified and glorified Christ is very precious to all believing Saints.

In handling of this precious Point, I shall shew you five things.

First, That he is precious.

Secondly, He is most precious.

Thirdly, He is all precious.

Fourthly, He is alwayes precious.

And fifthly, Why he is so precious.

First, That he is precious. Jesus Christ is precious three wayes, to God, to Angels, to Saints.

1. To God the Father: And this will appear by what God the Father hath said himself of the Son, *Isa. 42. 1. My Elect, in whom my Soul delighteth.* Here you see, Christians, what God saith of Christ. The Soul of God delights in the Son of God. So again, *Mat. 3. 17. This is my beloved Son, in whom I am well pleased.* Mark here, not only pleased, but well pleased.

O how precious is Christ to God the Father! The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had *correction*, but *no corruption*: he that was a way to others,

never

never went out of the way himself ; Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but always pleased him in every thing, *John 8. 29.* Christ there, speaking of himself, said, *I do always the things that please him.*

O Friends, it will be your Glory, your Crown, your Honour and Happiness another day, if in this day you do the things that please God ; So did Christ here, *I do always those things that please him.* Christ went about doing good ; he must needs please the Father, *for he went about doing good,* *Act. 10. 38.* He did not always stay in a place, but he went about doing good.

And truly sirs, if people were not made better by his coming, they might thank themselves, for he went about doing good. As he was never ill employed, so he was never unemployed ; As he opened the Scriptures to our understandings, so he opened our understandings to the Scriptures. That's the first. 2dly.

zly. He is very precious to the Angels as well as to the Father : The Angels were very joyful at the birth of Christ their Lord, *They sang Praises to God on high, Luke 2. 13, 14.* See with what joy and triumph the Angels sang at the Birth of Christ ; Oh how precious is Christ to the Elect Angels !

The Angels adore him ; *Let all the Angels of God worship Him, Heb. 1. 6.* The Lord of Hosts is worshipped by an Host of Angels ; *Let all the Angels of God worship Him.*

Secondly, The Angels desire to pry into the Mysterie, the *Gospel of Grace*, as you may see, *1 Pet. 1. 12.* The Angels, though they are glorious to all Eternity, yet look upon it as not below them to pry into Christs Mystery ; Oh Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, The Angels stand before him as waiting-men to serve God, and to serve such as are God's : When he bids them go, they go ; and come, and they come.

come ; do this, and they do it ; they do all his Commands, *Psal. 103. 20.*

Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels ; and therefore no wonder though he be precious to Angels, *Col. 1. 16.* The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God ; and well he may, for indeed he is the precious Jewel in the Cabinet of glory.

3ly. Jesus Christ is precious to the Saints, as well as to the Father and Angels. *1 Pet. 2. 7.* You have there a full Text to this purpose, *Unto you therefore which believe, He is precious* : Mark here, *Unto You, What you ? to You therefore which believe, He is precious* ; he's precious indeed to them that believe ; and no wonder he is a Believers All : now that which is his all, must needs be precious. Christ is his All, he's all that he hath, he's all that he enjoyeth ; Christ is all that he is worth, he's all that they are ; they are no such thing without him,

him, they have nothing without him, & can do nothing without him ; whatever they are worth, it is he that makes them worth it. A Believer is a very rich person, he is more worth than Ten thousand Worlds. Is not he rich that hath All ? Now the Believer hath all in Christ, *1 Cor. 3.21.* Therefore let no man glory in men ; that is too low, you glory in less than you ought, for all things are yours ; what will you glory in so little when you have so much ? All things are yours, whether *Paul*, or *Apollos*, or *Cephas*, or life or death, things present, or things to come ; how comes this about now ? for ye are Christ's, therefore it comes about : All the good that any Believer hath, it comes from Christ. *To me to live, is Christ*, sayes Paul, *and to die is Gain.* Tis not worth a mans while to live, unless he live in Christ ; Christ is the gain of a Believer living or Dying ; So that whatever is good for a Believer, he must say, For this I am beholding to Christ, sayes he, *All things are yours, and ye are Christ's.*

No

Now Sirs, let me give you a little more particular account of the Christians worth, an Inventory of his Estate; and all-along I shall shew you, that Christ is the worth of all that. What is it that makes a Believer so precious, and so excellent? 'Tis such things as these:

1. He's a living man.
2. He's a seeing man.
3. He's a Person of Honour.
4. He hath a great deal of joy, and hopes of more.
5. He is righteous and holy, and in word, he is saved at the last.

These are the things that make a Christian so excellent a person, and he hath none of this but by Christ, and all this alone by Christ.

First, This is the excellency of a Christian, that he's a living man. There no man on Earth can in a spiritual sense be called a living man, but a Believer; all men be dead men but they that believe. You know it was said of the Prodigal, while he lived in his sins, he was dead; *This my son that was dead,*

and is now alive ; when he believed, then he was alive.

Now sirs, as it is in the things of Nature, so in things of the Spirit ; Life is the most valuable thing that we have, *Job, Skin for skin, and all that a man hath will he give for his Life* : a man will rather part with his Livelihood than with his Life, because his Life is so dear to him. Now Beloved, if natural Life be so desirable a thing, what is spiritual Life, that which in Scripture is called *the Life of God*? Now the Believer is the onely living man, every other man is spiritually dead. But now how comes the Believer to live? by whom doth he live? Why, 'tis by Jesus Christ ; *Gal. 2. 20. I am crucified with Christ*; *notwithstanding I live*. What crucified and yet live! Yes, Christ was crucified, and yet lives ; and so did Paul in a resemblance and conformity to Christ ; *I live (sayes he) yet not I, but Christ which liveth in me* : *and the life which I now live in the flesh, I live by the faith of the Sons of God*. So that Paul will

not call his Life his own, but only as he derived it from Christ. Christ lived in him, more than he himself lived.

Secondly, The Excellency of a Believer lies in this, that he is a *seeing man*; this sight which puts the difference between person and person. It is a sad thing to be born blind, or to be blinded after a man is born. Now all men are either born blind, or blinded after they are born, or both.

Now Beloved, would you know how precious sight is? Ask a blind-man who once could see. We reade of a poor man who comes running after Christ, and cryes out, *Lord have mercy upon me*: Why, what mercy was it that he begg'd with so much earnestness? *O Lord, that I may receive my sight*. Now sirs, if in Nature the having the sight of our eyes be a thing that makes us so much more excellent than otherwise we should be without it; O then, how much value should we put upon this Spiritual Light which refers to our souls! we can much better

want the eyes of our heads, than the eyes of our understandings.

Now in a spiritual fence, there's no man a *seeing man* but a Believer: No men saw Christ savingly, but they who saw him believably; every man but a Believer walks in darkness, nay he is darkness. The Apostle, *Ephes. 5.8.* tells us somewhat to this purpose, *You were sometimes darkness, but now are you light in the Lord*, in the Lord Jesus Christ. You see the Believer doth see, and how he comes to see; it is in the Lord that he sees; he was as dark as others, and as blind as others, till he was in the Lord, and no sooner was he in the Lord, but he was light in the Lord. That's the second.

Thirdly, The Excellency of the Believer lies in this, that he is a very beautiful and honourable person.

Now Beauty and Honour be the taking, ravishing things of this World; and all but Believers be deformed persons, there is no beauty nor comeliness why they should be desired: But

now

now the Believer is a very lovely, beautiful person, he is so in the eyes of God, Ezek. 16. 13, 14. *And I put a Jewel on thy forehead, and Ear-rings in thy ears;* and so goes on and sayes, *Thou wast exceeding beautiful, and didst prosper into Kingdom:* But now, mark how she came by this beauty, in the next verse, *and thy Renown went forth among the Heathen for thy Beauty, for it was perfect through the Comeliness that I put upon thee, saith the Lord God.* She was not only beautiful in the eyes of the Lord, but she had her beauty also from the Lord.

And as they are thus lovely and darling in the eyes of God, so also of good Angels and Saints too. As glorious a place as Heaven is, the Angels think it not below them to wait upon the Images and Pictures of Christ here below; that is, to wait upon Believers, and be their Lord-Guardians here on Earth, Heb. 1. 14. *Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

And this is not all they do for them; they will not leave them when they die, but take these lovely souls, and transport them to a better Country than even this World was to them: for it is no Paradox to say this, That there is no Believer goes to Heaven, but he goes in the arms of Angels: *Luke 16.* In the Parabolical History of *Dives* and *Lazarus*, saies the Text, *Lazarus dyed, believing, Lazarus dyed, and his soul was carried by Angels into Abraham's bosom*, that is, to Heaven. Oh what an Honour have Believers in their death, that the very Angels transport their souls to Heaven! And they are also very lovely and honourable in the eyes of all good men; the truth is, there are scarce any men fit company for Believers, but Believers; And therefore saies the Apostle, *Be not unequally yoked, Believers with unbelievers.*

Now good men be much taken with a Believer, though he be a stranger to them on all other accounts; they are very fond one of another in this world.

and had rather suffer together, than live with other men. Now this makes a Believer so excellent, that he's thus beautiful and honourable in the eyes of God, good Angels, and good men: Now all this Beauty and Honour they haue from Christ; see that Text before quoted, *To you who believe he is an honour*, so the words may be read: 'Tis Christ that makes them honourable in the eyes of God, and in the eyes of good Angels and good men, and all the honour they have, it is through Christ, *he is their worth in every capacity.*

Fourthly, That which makes a Believer so excellent, is, that he hath joy; all other men have no joy, but that which is not worth the having.

Alas, the joy of the hypocrite what is it, but as the crackling of thorns under a pot? but now a Believer hath a joy that no man intermedleth with, nor no man partakes of. But now, where hath he this joy? in and from the Lord, *These things I speak* (sayes

Christ) that my joy might be in you. They have it from the Lord, and having it from the Lord, they rejoice in the Lord, *We rejoice in Christ Jesus* (says Paul) and have no confidence in the flesh.

Fifthly, Have they hope ? it is from Christ ; and indeed none have hope but they, for *without God, and without Christ, and without Hope*, are put together, *Ephes. 2. 12.* but now the Believer hath good hope, and this bears up many times.

Alexander thought this so brave a thing, that when he gave to this man whole Countreys, and to another vast Treasures, and being asked what he would keep for himself, says he, *I will keep Hope* ; for he thought it enough for so great and brave a soul as his, to hope for that which would make him do what ever he was able to do, or any one could think.

The hopes of Mercy, Joy and Peace, will carry a man through thousands of difficulties. Now the Believer

lieyer hath this hope, but he hath it from Christ, *Col. 1. 27. Christ in you the hope of Glory.*

Sixthly, Are they wise, are they righteous, are they holy? none before them; every sinner is a fool, and therefore in Scripture is called by the name of *Folly*; a man plays the fool all the time he spends out of the fear of God; all spinning time is fooling time.

Now the Believer is a wise man, and he is a righteous man, and a holy man. But how comes he to be thus now? Take an account of it, *1 Cor. 1. 30.* pray mark here, how Christ is the All of a Believer, *Of him are ye in Christ Jesus, who of God is made to us Wisdom, and Righteousness, and Sanctification, and Redemption.*

So that you see, if a Believer be a wise man, he may thank Christ for it; if he be a righteous man, if he be a holy man, he may thank Christ for it; for he of God is made to us wisdom, and righteousness, and sanctification and redemption.

Lastly,

Lastly, In a word, Are they saved? and indeed this is the complement, the complement of all the rest. Are they saved? and none are saved but Believers, for sayes Christ, *He that believes shall be saved, and he that believes not shall be damned.*

The Believer is already in the state of Salvation, as the Unbeliever is in the state of Damnation; by Nature we are all children of wrath: Now Faith in Christ Jesus is the means the God appoints to free us from being children of wrath. Now he that believes is past this; he shall not be condemned, he shall be saved: And how comes he to be saved? 'tis by Christ, by believing in Christ.

Oh! Who is the Saviour but Christ? To be in Christ is Heaven below, and to be with Christ is Heaven above; but there is no being with Christ above, if we are not in Christ here below.

Thus you see Beloved, what ever it is that makes the Believer excellent and precious,

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precious, it is Christ that maketh him worth all that ; he hath it all from Him, Christ is his all in all. Now put all this together, and see if there be not great reason that Christ should be precious to Believers.

Secondly, As Jesus Christ is precious, so he is most precious : O sirs, Angels are precious, Saints are precious, Friends are precious, Heaven is precious, but a Christ, a Saviour, is ten thousand times more precious than these ; a Believer had rather have Christ without Heaven, than Heaven without Christ, *Whom have I in Heaven but thee ? and there is none upon Earth which I desire besides thee,* Psal: 73. 25.

Let a Believer search Heaven and Earth, yet he will find nothing comparable to God ; to be near to him is our happiness, and to draw near to him is our holiness.

You will say, Beloved, Life is precious, Freedom is precious, Health is precious, Peace is precious, Food and

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Raiment is precious, Gold and Silver is precious, Parts and Gifts are precious, Jewels and Pearls are precious, Kingdoms and Crowns are precious; indeed they are in their places, but nothing in comparison of Jesus Christ.

Mark sirs, what the Apostle saith, *Phil. 3: 8.* *Yea doubtless, I account all things but loss for the excellency of the knowledge of Christ my Lord.* *and* *not I account all things but loss;* nay that is not all, *I count them but dung that I may win Christ.* What is our life but a warfare? And what is the world but a thorowfare? It is only the best of beings that can bestow the best of blessings.

O how good is a Believer's God, that doth not only shorten his Pilgrimage for him, but sweeten his Pilgrimage to him! O! Christ is a Believers ALL, and therefore he is more precious than all; he hath All in Christ, and nothing out of Christ, there is not such a thing as a Believer is, without him: By Faith we have an Interest in Christ;

and

and by having an Interest in Christ, we have an Interest in God; and by having an Interest in God, we have an Interest in all Things: the Believer is the only blessed man, the only happy man, the only rich man, *Rev. 21.7.*
He that overcometh shall inherit all things.

O what a Glorious Inheritance are they born to, that are new born, all things are theirs, and they shall inherit all things: What can they desire more than all? All that Christ hath is theirs: his Wisdom is theirs to teach them, his Love is theirs to pity them, his Spirit is theirs to comfort them, his Word is theirs to counsel them, his Mercy is theirs to save them, his Angels are theirs to guard them, his Righteousness is theirs to justifie them, his Power is theirs to protect them, and his Glory is theirs to crown them.

O sirs, Christ cannot but be most precious to a Believer, because all his precious comforts come from Christ: The Lord Jesus is fairer than the fairest,

fairest, sweeter than the sweetest, nearer than the nearest, and dearer than the dearest, and richer than the richest, and better than the best; the *Elect Precious*, is of all the most Precious.

First, Because he is the greatest gift that God can give, or we can receive; *God so loved the World, that he gave his only begotten Son*; this is more than if he had given us all the World; for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleasure; This gift is God himself, and God can give us no greater gift than himself: We may say, as one said to *Cæsar* when he gave him a great reward, *This is too great a gift (said he) for me to receive*; *Yea, but it is not too great a gift for me to give*, said *Cæsar*.

Secondly, Because he is the richest gift that ever was given: *For Christ is All, and in all*; If he hath given us Christ, *He will give us all things else*; Rom. 8. 32. *He is that one thing* needed

needful that brings all things; yea, he is that gift of God; *If thou knewst the gift of God,* (said our Saviour, *John 4.16.*) *thou wouldest have asked for it, and begged it of me.*

Why is Christ called *the gift of God*? surely God hath given us more gifts than one? True, but as one Sun is more worth than all the Stars, so this gift excels them all, according to the proverb, *We bless not God for stars when the Sun shines, for when the Sun shines, the Stars appear not.*

Thirdly, Because he is the choicest gift that God hath to give; other gifts he gives promiscuously to good & bad, so as no man knoweth love or hatred by any thing that is before him, *Eccles.*

Judas had the bag, and *Dives* dined deliciously every day, when *Lazarus* would have been glad of his crumess; but God never gives this gift to any, but whom he loveth with his dearest, special and eternal Love.

Suppose some Prince should woo a great Lady, and had a Jewel worth a Million;

Million ; it may be he would scatter pieces of Silver, or give some slighty tokens of favour to the Servants, but the rich Jewel he gives to his Spouse. This Jewel is Christ. *Abraham* may give to *Ishmael* a bottle of Milk, but *Isaac* had the Inheritance.

Fourthly, The Lord Jesus is the reſt gift of all others whatſoever; Christ is a gift given but to a very few, here one, and there another ; millions of millions perish, for not knowing nor truſting in Christ.

O what a rare Jewel is Christ! though our ſoul be more worth than a world, yet a world of ſouls is not worth Christ; it is he that makes us bleſſed in life, happy in death, and glorious after death.

Fifthly, The Lord Jesus is the sweeteſt gift of all others ; for if God give us Christ, then he gives us all other gifts in his love, and they come as bleſſings sweetned to us ; They that have this good, ſhall want no good : *The young Lions do lack and ſuffer hunger*, but they

They that seek the Lord shall not want any good thing, Psal. 34. 10. Now put all this together, and you will see a Christ to be most precious.

3dly, *He is altogether precious.* I told you the last day, that Christ is precious, and indeed I told you the truth, for they are not only my sayings, but Gods sayings, therefore they are true; he is all precious, there is nothing in Christ but what is precious, he is amiable and desirable, he is Fulness and Sweetness, Greatness and Goodness, Light and Life, Wisdom and Knowledge, Pleasures and Treasures, Holiness and Happiness. Believers enjoy all things in Christ, and Christ in all things; he is the joy of the Believers life, and the life of a Believer's joy.

O sirs, Christ is precious, Christ is very precious, Christ is most precious, Christ is awayes precious, Christ is altogether precious from top to toe.

First, His Name is *Precious*, he is called a *Precious Stone*, Isa. 18. 16.

Secondly, His *Blood is precious*, 1 Pet.

1 Pet. 1. 19. his blood is there called *Precious Blood*; and well it may, for a drop of his Blood is worth a sea of ours, and yet he dyed our Death that we might live his Life.

Thirdly, Faith is precious; 2 Pet. 1. 1. Faith is there called, *Precious Faith*; the least grain of Faith is more worth than all the Gold in *Europe*.

Fourthly, His Promises are precious, 2 Pet. 1. 4. *Giving to us exceeding Great and Precious Promises*: Christ's Promises are called *Great and Precious Promises*; Why great? and why precious? They are great for their Extent, and precious for their Excellencies.

Fifthly, His Gifts and Graces are precious, Prov. 3. 15. *More precious than Rubies*; all things thou canst desire are not to be compared to her.

Sixthly, His Members are precious; Isa. 43:4. *Since thou hast been precious in my sight, thou hast been honourable*. Here you see the Members of Christ are called *precious*.

A Believer

A Believer (indeed) is a *Raven* in the worlds eye, but a *Dove in Christ's eye*; the Saints in the worlds account are dung and dirt, but in God's account they are Jewels and Pearls.

Graceless men look upon God's People as cast-awayes, but God will give whole Kingdomes for their ransom. Wicked men call the Saints Factious, but God calls the Saints *Precious*.

Indeed sirs, the scoffers and jeerers of the People of God in other ages, were but bunglers to the scoffers and jeerers of the People of God in our age,

Well, there is a time coming when Christ will laugh at the ungodly, for their now laughing at Godliness. Though Holiness be that which a sinner scorns, yet Holiness is that which a Saviour crowns.

As you expect happiness from God above, so God expects Holiness from you below; therefore be Godly as the Godly.

O 2 ~~and~~ Seventhly;

Seventhly, The reproaches of Christ are precious, *Heb. 11. 26. Esteeming the reproach of Christ greater riches than the treasures of Egypt.*

I beseech you mark here, it is not here said, that *Moses* did esteem the Person of Christ, or the Members of Christ, or the Priviledge of Christ, or the Glory of Christ, greater riches than the treasures of *Egypt*, but he esteems the reproaches of Christ above the treasures of *Egypt*.

O Beloved, the worst of Christ is better than the best of the world; Christ's Cross is sweeter than the worlds Crown; the reproaches of Christ are greater riches than the treasures of Egypt. *Esteeming the Reproaches of Christ greater riches than the treasures of Egypt.*

Will you give me leave to tell you that which few believe? and that is, that afflictions be good and precious: Few believe this truth, that afflictions are good and precious; and yet let me tell you, it is a great Truth, and this I shall make appear.

Now

Now Beloved, if I can prove that afflictions and reproaches for Christ be good and precious, which is the worst of Christ, then you will conclude with me, that *Christ is all Precious.*

First, that must needs be good that comes from the only Good; now afflictions come from God, who is the only Good, *Psal. 39. 9. I was dumb and opened not my mouth,* saith David; *Why? Because thou didst it. I was silent, I did not speak;* why David? because thou didst it.

2dly, That must needs be good, which was suffered by the sweetest Good: Now affliction was endured by Christ who is the sweetest Good, *He was a man of sorrows, and acquainted with grief,* Isa. 53. 3.

3dly, That must needs be good which fits us and prepares us for a glorified Estate, the Eternal good. Now thus doth affliction; *It was good for me that I was afflicted,* Psal. 119. 71. Do you see, Christians? *It was good for me, said David, that I was afflicted.*

Sirs, will you believe King David? will you believe David a Christian? will you believe David a Saint? will you believe David a Man after God's own heart? He tells you it was good for him that he was afflicted.

But you will say, Why was it so good? See ver. 67. and there is the reason, *Before I was afflicted I went astray: A very satisfactory answer: And therefore it was good for me that I was afflicted.* So 2 Cor. 4. 17. *For our light affliction, which is but for a moment, worketh for us (what do they work?) a far more exceeding and eternal weight of Glory.* Do you know what they work for us? A far more exceeding and eternal weight of Glory.

O Christians, under your greatest troubles lieth your greatest treasures: Afflictions are good, but not pleasant: sin is pleasant, but not good; there is more evil in a drop of corruption, than there is in a sea of afflictions: God by afflictions separates the sin he hates so deadly, from the soul he loves so dear.

ly: by the greatest affliction God teacheth us the sweetest instruction, A Believer when he lies under that hand that doth afflict him, he lies in that heart that doth affect him: Believers are crucified by the World, that they may be crucified to the World. The flesh is an enemy to sufferings, because suffering is an enemy to the flesh; it may make a man an Earthly Courtier, but it will never make him a Heavenly Martyr: They that carry not the Yoke of Christ upon their necks, will never carry the Cross of Christ upon their backs; but a Believer studieth more how to adorn the Cross, than how to avoid the Cross: none so courageous as those who are Religious: A Believer never falls asleep for Jesus, till he falls asleep in Jesus. Some glory in that which is their shame; and shall we be ashamed of that which is our glory? It is an honour to be dishonoured for Jesus Christ. Tell me, O Believer, is not Christ with his Cross, better than the World with its Crown?

Suppose (Christian) the Furnace be heat seven times hotter, its but to make you seven times better : Fiery tryals make Golden Christians : Sin hath brought many a Believer into suffering, and suffering hath kept many a Believer out of sinning : They that are here crossed for well-living, shall hereafter be crowned for well-dying ; the losing of our heads, make way for the receiving of our crowns : God will season our vessels with the Water of afflictions before he pour in the Wine of Glory,

By this you see, Beloved, that the reproaches of Christ are precious ; it is better to be preserved in Brine, than to rot in Honey,

Fourthly, Jesus Christ is always precious to Believers ; he is more precious to them than a thousand Worlds, because he was always with them in all their tryals, in all their troubles, in all their straits, & in all their afflictions ; *In all their afflictions he was afflicted*, saith the Text. O sirs, who would not suffer

fer with such a companion as this !

*When thou passest through the Water,
I will be with thee ; and through the Rivers,
they shall not overflow thee : when
thou walkest through the Fire, thou shalt
not be burned, neither shall the flame
kindle upon thee, Isa. 43. 2.*

Do you see this, Christians ? Christ is with you in the Fire, in the Water, in the Prison, and in all places, and at all times ; he never, never, *never leaves you nor forsakes you*, Heb. 13. 5. He beds and boards with you, he lieth down and riseth up with you, he is with you in life and in death ; he goeth to the Death-bed, and to Heaven with you : Jesus Christ is called a Friend, and indeed he is our best Friend, *Cant. 5.16. This is my Beloved, and this is my Friend, O ye daughters of Jerusalem.*

1. Jesus Christ is a Faithful Friend.
2. He is a Prudent Friend.
3. A Careful, or Providing Friend.
4. A Protecting Friend.
5. A Compassionate Friend.
6. A Constant Friend.

7. A Loving Friend.

8. An Everlasting Friend.

He loves us to the end, and there is no end of his Love: He that gave his Image to us, loves his Image in us: Jesus Christ gave himself for us, and to us, he loves us in himself, and as himself. O what a sweet Friend is Christ! God in giving Christ to us, gave his very heart to us: Now Beloved, how can Jesus Christ but be always precious to a Believer, who is thus always with Believers?

5. Fifthly and lastly, Why is Jesus Christ so precious to Believers?

First, Because he is a Believers Life: Col. 3. 4. *When Christ who is our Life shall appear, then shall we appear with him in Glory.*

1. There is a three-fold Life that flows from Christ; a Life of Grace, a Life of Comfort, a Life of Glory.

2. Jesus Christ is precious to Believers, because he is their Light. Alas, alas, till we be in Christ, we be in darkness; it is in his Light we see light:

Eph. 5.

Eph. 5. 14. *Awake thou that sleepest, and rise from the dead, and Christ shall give thee Light.*

3. Christ is precious to Believers, because he is their Food ; *My Flesh is Meat indeed, and my Blood is Drink indeed, Job. 6.* O what choice Fare have they to feed on, that have Christ to feed on ! O soul, whatever thou art that hast not Christ to feed on, *thy bread is but perishing bread.*

4. Jesus Christ is precious to Believers, because he is their Strength : take a man that is out of Christ, and he hath no strength ; no strength to withstand, or to overcome ; *Without me, said Christ, you can do nothing, John 15.* When we were without strength Christ dyed for us. To be without Christ, and to be without strength, is all one.

5. Jesus Christ is precious to Believers, because he is their Righteousness and Holiness.

6. Jesus Christ is precious to Believers, because he is their Portion ; he is the Terror of his Enemies, and Portion of his People.

I might in a few particulars anatomise the Believer, and begin with his head, and shew you, that all he knows of the things of God, he's beholding to Christ for it; sayes *Paul*, *God who bath shined into our hearts the Light of the Gospel, in the face of Jesus Christ.* All the knowledge of God, all Gospel-light, all the knowledge of Spiritual things, we have all from Christ.

If you consider the Believer in his Heart, if you find there a broken heart, a tender heart, a good and honest heart, a New-Covenant heart; how comes he by this? he hath it only from *Him*, in whom the New-Covenant is made, and that is Christ.

Consider the Believer in his Graces, as Faith, Love, Patience, Humility and the rest, they have all from Christ; *Job. 1.16. Of his fulness have we all received, and Grace for Grace;* there's not one Grace but we have it from Christ.

Consider him in his Life; he is an honest and just man; who made him to differ? is he not so full of cheating

as poor I am.

ricks as other men? He hath not so learn'd Christ: Christ teacheth him to live at a more holy rate than others do, so that if the Believer be better than others in his life, he must say, thanks be to Christ for that: before I lived as vainly as others did, but now I have so learned Christ.

Consider the Believer in his Privileges; he is the Son of God, and it is by the Son of God that he is the Son of God: Joh. i. 12. *To as many as received him, he gave power to become the Sons of God, even to them that believe in his Name:* so that if he be the Son of God, he must thank Christ for it; is he one of the Family Royal, one of that *Chosen Generation*, he must thank Christ for it; for it is in and by him alone that we have all the good which we enjoy.

Consider him in his Comforts; he hath not one good day but it is from Christ: hath he comfort in Ordinances, in the Society of Saints, in Prayer? he must thank Christ for all this.

And

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his *all in all*; whatsoever he is worth, he is beholding to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers; and is it any wonder that these souls be enamoured so with Christ, that they think their lives not worth the living but for him, and in him, and for his sake.

O sirs, there is very little reason why Believers set so high a value and esteem upon Christ, who is their *all in all*.

Application.

The first Use shall be for Examination and Self-tryal: You have heard that Christ is precious; precious to God, to Angels, to Saints: But now O soul, is Christ precious to thy soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

O that men would but deal truly with their own souls; many talk of

Grace, but few taſt of Graces; every one doth not live like a Christian that looks like a Christian; every one doth not walk like a Christian that talks like a Christian; many know what is to be done, but never doe what is to be known; many wear Christ's Livery, and do the Devils Drudgery; many have hands as white as Wool, and hearts as black as Hell; many think themselves assuredly going to Heaven, as if they were already dwelling in Heaven; many think it shall go well with them hereafter, because it is well with them here; many lye down with such hopes in their bed of rest, which they dare not lye down withal in their beds of duſt; many appear righteous, who are only righteous in appearance; such as deceive others with a false ſoul, and few of holiness, deceive themselves with a false hope of happiness.

Remember Christians, That the sheep's coat ſhal be taken off from the wolves back; if there be nothing done by your ſouls on Earth, there will be

be nothing done for your souls in Heaven ; there is no making out our Salvation, but by working out our Salvation.

God binds up none in the bundle of Life, but such who are Heirs of Life : there is no living a life that is vicious, and then dying a death that is righteous ; O therefore examine yourselves ; I shall propose four questions to be resolved by your own hearts.

First, What Interest have you in him ?

Secondly, What Influence have you from him ?

Thirdly, What Affections bear you to him ?

Fourthly, What Preparations make you for him ?

O Christians, that you would but consider well these weighty things. Tell me O soul, what did Judas get by deceitful dealing ? nothing but halter, in which his body was hanged and a fire in which his soul was burned. Though the Earth may keep a wicke

man living, yet Heaven will not take a wicked man dying. I say therefore examine your selves.

Secondly, I shall speake a little by way of exhortation, and so conclude.

First, If Jesus Christ be so precious, O then open the door of your affections to Christ; that Christ may open the door of Salvation to you. Open to the God of Glory, that He may make you Glorious; Behold the God of Heaven stands at the door of your hearts and knocks, Rev. 3.20. Behold I stand at the door and knock; if any man will bear my voice and open the door, I will come in to him and sup with him, and be with me; He knocks by his Word, by his Rod, by his Spirit, by his Mercies, by his Judgments, by Conscience, and all is that he may come in and sup with you. Now sinners, will not you open the door of your hearts to Christ, that Christ may open the door of Heaven to you? If you shut Christ out of your hearts, he will shut you out of Heaven; and what will you

get by that? O sirs, he hath Gold to enrich you, Wine to cheer you, Bread to nourish you, Righteousness to justify you, Mercy to save you, Happiness to crown you.

Secondly, Let all that which is precious to God be precious to you. First, The Son of God, Secondly, The Book of God. Thirdly, The Day of God, Fourthly, The Ordinances of God. Fifthly, The Ministers of God. Sixthly, The People of God.

O let these be precious to you; the People of God are very precious to God. A Saint is as glorious in his greatest misery as a sinner is miserable in his greatest glory.

The Lord give a blessing to what hath been delivered.

Wonder-

Wonderful.

Cant. 5. 16.

He is altogether lovely.

Doct. That Jesus Christ is infinitely and superlatively lovely.

TO be in a state of Grace, is to be miserable no more ; it is to be happy for ever. Faith, that unites Christ and Sanctified Souls together on Earth ; and Love, that unites God and Glorified Souls together in Heaven.

O Believers, you are those Worthies of whom the World is not worthy ; Jesus Christ from one Saint hath more glory given to him than he receiveth from all the world beside ; we owe not only our service to Christ, but we owe also our selves to Christ.

set full power doth come earrantce up
on our Lord Jesus Christ's seventh
Famous Title, ~~is he~~ ^{is he} v. 6. *He shall be
called Wonderful.*

The point that we shall laydown and
speak to from hence, is this;

Doct. That a Believer's Saviour is
Wonderful Saviour.

He is wonderful in the eyes of all;
Angels and Saints for love, the World
and Devils for fear, wonder at him.

For the opening this excellent Point,
take these Particulars. 1. ⁱⁿ ad O T
ad 1. Christ is wonderful in his Nature.

2. He is wonderful in his Person.

3. He is wonderful in his Incarna-
tion.

4. He is wonderful in his Saints.

5. He is wonderful in his Offices.

6. He is wonderfully in his Miracles
that he wrought.

7. He is wonderful in his Humilia-
tion.

8. He is wonderful in his Con-
quest.

9. He is wonderful in his Ascensi-

on.

Wonderful.

10. He is wonderful in his Examination.

11. He is wonderful in his workings towards his Saints.

12. and Lastly, He is wonderful in his coming to Judgment.

Some have more time than matter, but I have more matter than time; therefore I must omit much precious matter for want of precious time.

Beloved, I shall handle but one of all these Particulars, and that is the seventh;

That Jesus Christ is *Wonderful in his Humiliation.*

This is the head we shall now insist on; and indeed this is one of the greatest Wonders of all, that he that was so High should be brought so low; that he that was so Rich, should become so poor; that the **L O R D** of **L I F E** should dye, and the *Great God* become a *Babe*; and the Eternal Word not to be able to speak a word; that he that made the Law, should be made under the Law's he that was more excellent

Wonderful.

than all the Angels, became lesser and lower than the Angels.

O ye Angels, how stand ye amazed at this? That the Lord of Heaven and Earth should become a Servant to his own Servants! *Phil. 2. 7. He took up on him the form of a Servant*, this must needs be wonderful to all the Angels in Heaven. But to proceed;

First, Jesus Christ *took upon him our nature*, *Heb. 2. 16*. God could not stoop lower than to become man, and man could be advanced no higher than to be united to God.

He that before made man a soul after the Image of God, now made himself a body after the image of man. For man to be like to God is a Wonder, but for God to be like to man is a greater Wonder.

But when was it that Jesus Christ took upon him our Nature? when it was in Innocency, free from all misery and calamity? No, no; but when it was at the lowest, after the fall, when it was most beggarly, most wretched,

most bloody, most accursed, most sinful, most feeble ; *When we were without strength Christ dyed for the ungodly*, sayes the Apostle, *Rom. 5. 6.*

Now my Brethren, That Jesus Christ should take upon him our Condition, our Frailty, our Curse, our Sin, our Nature ; when it was thus low, thus poor, thus wretched ; O this is a wonder of wonders, and yet this you see did Jesus Christ.

O wonderful Redemption ! must God take upon him our Frailty ? Had we so far ran upon the score of Vengeance, that none could satisfie but God himself ? could he not have sent his Angels or Saints, but must come himself in Person ? No, no, Angels nor Saints could not do it, but it Christ will save us, he himself must come and dye for us.

Secondly, Our Saviour's Humility descended very low ; he was born of a poor Maid, of no Account or Reputation : Was there never a great Lady or Gentlewoman in *Jerusalem* for

this great Prince of Heaven and Earth to be born of, but that he must be born of a poor despised Virgin?

Yea certainly there were Gentle-women stored in *Jerusalem*: But our Lord Jesus Christ regardeth not the rich no more than the poor,

Secondly, He was revealed to poor shepherds, not to Emperors and Kings, not to Rulers and great Men, not to Doctors and Learned men, not to *Caesar at Rome*. I say the Angel did not go and declare this joyful Tidings and good News to *Caesar at Rome*, but to poor shepherds in the field, Luke 2. 8, 9.

Thirdly, He was born in a Stable, Luke 2. 12. not in a fair House or Palace, not in a Parlor or Chamber; no, but in a Stable where Horses and Beasts are fed.

Fourthly, He was wrapt in Clouts and laid in a Manger, they were not clouts of fine linen or silk, nor cloth of silver or gold, nor precious Robes, but poor and mean like to Beggers' Rags.

Now

Another, a
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Now Beloved, put all this together, and tel me what is more wonderful than this; O wonderful, wonderful Redemption!

O Humility, humility, How great is thy Riches, that art thus commended to us! Thou pleaseſt men, delighteſt Angels, and confoundeſt Devils, and bringeſt thy Creator to a Manger; O sweet Jesus, thou conquereſt death by dying.

Thirdly, The third Wonder in Christ's Humiliation is this, he became poor. That he that was so Rich, became so Poor; that he that was Lord of all, had nothing at all: He that made Heaven and Earth, had no Habitation of his own; he that gave Crowns of Victory, of Life, of Glory to others, had no Crown himself here but a Crown of Thorns; the Foxes and the Fowls had more than Jesus Christ, Mat. 8. 20. The Foxes have Holes, and the Birds of the Air have Nefts; but the Son of man hath not where to lay his Head.

The

The Foxes had holes to lay their heads in, but Christ had no place to lay his head in. As he was born in another mans House, so he was buried in another mans Tomb. You know, sayes the Apostle, *the Grace of our Lord Jesus Christ, though he was rich, yet he became poor, 2 Cor. 8.9.* Yet became he poor, poor indeed, and so poor, that he had not a penny: You will say that man is very poor, that hath not a penny.

Truly, such a one was Christ: he had not a peny to pay Tribute, till he got it of a fish, *Mat. 17.* And when he was to ride in Pomp to Jerusalem, he had no Coach, no Chariot, no Horse or Beast of his own; he was fain to ride upon another man's *Ass,* *Matth. 21. 1, 2.*

O ye blessed Saints, admire and wonder at this! Is not he the Brightness of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of Men, the Destroyer of Death, the King of Saints? And that he should

become

become so poor for us, O this is a wonder to Angels and Men.

Fourthly, The fourth Wonder in Christ's Humiliation is this, *That he shed his Blood six times for poor sinners*, and this is a great Wonder.

1. The first time was, when he was circumcised at eight dayes old.

O what a blessed Jesus is this ! what, ready for the Sacrifice already ! What, but eight dayes old, and yet shed thy Blood for the Salvation of Man's Soul !

2. The second time was, when he was in an Agony, when he was in the Garden ; *Matthew tells us, that his soul began to be sorrowful ; sore amazed, says Mark, chap. 14. To be troubled, sayes John, chap. 12. Now my soul is troubled, what shall I say ? save me from this hour.* Troubled, O Lord ! what, thou that bindest up the proud Waves of the Sea ! Thou that turnest the Hearts of Kings as the Rivers of Waters ! Thou that laidst the foundations of the Earth, and spreadest the Heaven as a Curtain !

Thou

Thou that guidest the Stars, and thundereſt in the Clouds ! Thou that upholdeſt all things by the Word of thy Power ! and what, Thou troubled !

O the horror, the terror, the sorrow that feiſed upon the ſoul of Christ ! Sayes Luke, *He began to be in an Agony,* Luke 22. 44. He began to be in an Agony, and he ſweat : What ? not na- tural ſweat, but *Blood* ; he was in a bloody ſweat all over, he ſweat *clots of Blood*, as the Original hath it.

O how did Christ come ſwimming to us in blood ! and have not we a tear to ſhed for all those ſtreams of his ? We did eat the ſowr grapes, and his teeth were ſet on edge ; we climb'd the Tree and ſtole the forbidden Fruit, and Christ went up the Ladder of the Cros and dyed.

O how lovely ſhould Christ be in our eyes ! we ſhould wear his Crucifix in our hearts, and treasure it up as Moses did the Manna in the Pot.

Christ's Crosſ, ſayes one, is the Golden Key that lets us into Paradise, and the Angel

Angel with the flaming sword is turned
out of his red blood washeth away our
red sins.

3. But thirdly, He shed his Blood
for us, when his cheeks were nipt and
tore; the pulling off the hair, as the Pro-
phet speaks, Isa. 5. 6. *I gave my back to*
the smiters, and my cheeks to them that
pulled off the hair: Some be of opinion
that Christ's cheeks were rent to his
very chin, and his beard was all pull'd
off; both very likely to be true; nei-
ther of them could be without much
blood: for we find that the Souldiers
did blind-fold him, and then smote him
in the face, and bid him read who it was
that smote, they made sport of it, Luke
2. 64. O how was that face of his
mangled and covered with blood,
that which was brighter than the Sun!

He that was fairer than the sons of
men, He that is the great glistening and
sparkling Diamond in the Ring of Gle-
am, how was he bespotted and besmea-
led with blood! O ye hard of heart,
ye stubborn of heart, and indeed too
stubborn

stubborn are we all: if Judgment and the hammer will not break your hearts, let Love and Mercy do it: Look unto Christ and say, Hast thou suffered this for me, and shall not I love thee, O Lord, and serve thee, and obey thee, and honour thee? So say, and so do, and the Lord say Amen.

¶ 4. But then, fourthly, Christ shed his blood when the *Crown of prickly thorns was put upon his head*, Mat. 27. Some of the Fathers say that he received feventy two wounds in his head; certainly there could not but much blood come out: O what a sight was this to behold, that Head of his that was as the *most fine Gold*, as the Spouse expresseth it, to be now covered with Thorns, and rent with Thorns; that he should wear the prickly Crown of sharp Thorns, that was fit to wear the Crown of Glory!

¶ 5. A fifth time when he shed his blood, was, when his hands and feet were nailed to the Cross; these bea-

utiful feet of his that came skipping up

on

on the Mountains, bringing the glad-
tidings of Peace and Salvation, *skip-
ping, as Gregory saith, from the Throne to
the Cradle, from the Cradle to the Cross,
and from the Cross to the Throne again:*
How were they nailed to the Cross,
those blessed hands of his, how were
these made fast to the Cross ! O ye
blessed Spirits, look down from Hea-
ven, and you may see even the Almighty
kneels at the feet of men ; O ye
Angels how should you be amazed at
this, to see your Lord and Master so
far deny himself as to take upon him
the form of a Servant ! We saw Jesus,
saith the Apostle, made a little lower
than the Angels, to suffer death ; the
Creator not only becomes a creature,
but inferiour to some of the creatures
he had made. O ye blessed Saints, why
do you not wonder at this Wonder !
to see the Beauty of Heaven, the Para-
dise of Angels, the Brightness of his
Fathers Glory, the Redeemer of man,
thus to humble & take upon him man's
nature for the Salvation of man's soul !

6. And

6. And lastly, Christ shed his blood when the Spear was thrust into his side, out of which presently gushed out Water and Blood, *John 19*. Some say, that the Souleir that pierced Christ with a spear, was a blind man; but our Saviours Blood sprinkling out upon his eyes, restored him to his sight, and he became a Convert, a Preacher and a Martyr; you will say a very strange cure, that the Physician should bleed, and his blobbd should be of that vertue that we shoule all be saved. Physicians be usually liberal of other mens blood, but sparing of their own; but it was not so with our Physician, instead of the Patients bleeding in the arm, he bled in his side. Why do thou shower down thy blood, and come swimming in thy blood? Is not a drop sufficient? One drop saith *Luther*, is more worth than Heaven and Earth. O Love without measure, O wonderful Redemption, that God should take upon him mans frailty, this is Wondertul indeed! Is it not enough

for a King to pardon a thief, but that the King himself should dye for the Malefactor ! this is beyound expression ! Thus did our blessed Lord ; our blessed Saviour, he dyed, that we might live ; he went and suffered in his Agony, that he might stay us with Flagons, and comfort us with Apples ; he endured the greatest Pain, that we might enjoy the sweetest Pleasures. O how lovely, how lovely was Jesus Christ in his sufferings ! *who would but love thee thou King of Saints !* O Christian, consider how much thy dear Lord and Savior hath suffered and undergone for thee : O precious Blood ! it redeemeth us, it cleanseth us, it washeth us, it justifieth us, it sanctifieth us ; it restors us to God, and brings us to Heaven.

Fifthly; Another Wonder in Christ's Humiliation is this, He suffered in his Soul, *Mat. 26. 38: My Soul is exceeding sorrowful, even unto death,* said Christ. O what a word was this for a God to speak, to say, *My Soul is exceeding sorrowful,*

sorrowful, even unto death ! For a man to say so is no great wonder ; but for a God to say so, O this is a great Wonder indeed ! the sufferings of his Soul was the soul of his sufferings. Christ yeelded his Soul for our souls; his Soul in our souls stead.

Many of the faithful Servants have suffered much in their bodies, as the Martyrs that were rack't, and burnt, and fawn asunder, but they had much freedom in their souls, their souls were full of much spiritual joy and comfort; but now Jesus Christ did not only suffer in his body, but in his soul, and this is that which makes the Wonder the greater, that Christ suffered in his Soul; he drank the cup of affliction, that we might drink the cup of consolation; he tasted death for us, that we might taste life for him. Christ was forsaken, that we might never be forsaken.

Sixthly, A sixth Wonder in Christ's Humiliation is this, That Jesus Christ should suffer himself to be so much mocked

mocked: He was mocked as *Sampson* was by the *Philistines* when his eyes were put out; and truly this is a great Wonder.

First, If we consider who Christ was.

Secondly, If we consider who they were that mocked him; Christ he was God, the God-Man; they were but dust and ashes.

1. They spat upon him.
2. They blind-folded him.
3. They crowned him with thorns;
4. They put a Reed into his hands instead of a Scepter;
5. They cloathed him with Purple Garments.
6. They bowed their knees in scorn to him.
7. They saluted him with *Hail King of the Jews*.
8. They made him carry his Cross on which he was hanged; as Malefactors go with halters about their necks to execution, so they made Christ carry his Cross.

Q. 2

9. They

9. They reviled him, wagging their heads.

10. They Crucified him with two thieves, and in the midst of them, as though he had been the Prince of thieves, the greatest Malefactor of them all.

11. They insulted over him in his misery; Thus they never left him till his Soul left the world; and all this they did in Scorn to him, that they might make his death the more painful and shameful. O Sirs, this is no small Wonder, if we consider how Jesus Christ was mocked.

Seventhly, The seventh Wonder in the Humiliation of Christ was this, He suffered much from his Father; here is a Wonder, if you talk of Wonders. Jesus Christ did not only suffer from *Jews and Gentiles, Scribes and Pharisees, Judas and Pilate, Wicked men and Devils*, but he suffered too from his Father; and this is that which makes the Wonder the greater, Isa. 10. 53. *It pleased the Lord to bruise him,*

He

He hath put him to grief. Mark, one would have thought if God would spare any, it should have been his Son, his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God spared him not a jot, *Rom. 8. 32.* *He that spared not his own Son, but delivered him up for us all;* Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God will not spare him, but let out the fulness of Justice, and Justice to the full upon him, till he hath paid the uttermost farthing to Justice. O Blessed Jesus, didst thou undergo so much for our sinning, for our offending, for our rebelling! O then what infinite cause have we to love thee, and obey thee, and honour thee! for the more he hath done and suffered for us, the dearer ought he to be unto us.

Eightly, The last gaeat Wonder I shall mention is this, Christ foretold all this, and yet he willingly undertook it to save mankind; Christ knew

before he came from Heaven, how his Country-men the Jews would use him, and that one of his own Family would betray him, *John 6. 64.* sayes the Text, *Jesus knew from the beginning who should betray him;* nothing was in the womb of time that was not first in the womb of Christ; *He knew it from the beginning.* Now that our Lord Jesus Christ should fore-know all this most wonderful Misery and Calamity that he endured, yet that he should come freely, willingly and joyfully from Heaven to dye and suffer, by, and for such poor wretches as we are, here is a Wonder to Angels and Men. *Heb. 10. 11.* *I come (sayes Christ) to do thy will, O God.* Lo I come, and what was it he was to do? to suffer for poor men; to redeem poor man. Do you see here Sirs, what great Love Christ bore to his People, rather then they should ly in Hell and be damned, Jesus Christ would come from Heaven and suffer all this for them, though he knew before how he should be dealt with,

this is a great Wonder! dear Christians, methinks such a Pearl should sparkle in our eyes ; we sayl to Glory, not in the salt sea of our tears, but in the red sea of Christ's Blood. Truly it is wonderful indeed, to think how much Jesus Christ did for us, and how little we do for him : The greater his sufferings were, the greater were our sins ; the greater his pain was, the greater should be our love to him again.

I shall make use of this Point for information and Exhortation.

Use 1. First, Is it so that a Believers behaviour is a wonderful Saviour ? then informs us of eight things.

1. My first Inference is this, that Christ's Sufferings were great sufferings in what he endured from men in his body, and in what he suffered from God his Soul. Christ did not only endure Pain in his Body, but Agony in his Soul : O the sea of sufferings, the sea of sorrow, the sea of blood, the sea of tears that our blessed Saviour waded thorow to come and bring

Peace to our souls, Salvation to our souls, Grace and Glory to our souls! He suffered from God; he suffered from men, his enemies; he suffered from men, his friends; he suffered from Devils; he suffered in his Name, he suffered in his Members, he suffered in his Body, he suffered in his Soul; the Cause was, our sins; the Effect, our Salvation: If you look through the Chronicle of his Life, you shall find his whole Life full of sorrow and misery; he was Persecuted, he was Tempted, he was reproached, he was falsely Accused, he was Apprehended, he was Betrayed, he was Crucified: What shall we say more? What can be said more? He was so full of sorrow, he took his Name from sorrow; our Lord Jesus is called a man of sorrows, *Isa. 53. 3. A man of sorrows, and acquainted with grief.*

Now judge sirs, whether Christ's Life was not full of sorrow; he took his Name from sorrow: O sweet Jesus, thy Sufferings were great sufferings.

ings. That is my first inference.

2. Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings; neither Angels nor Saints bore any part with Christ in his Sufferings; no, he drank the bitter cup alone, *He alone purged our sins*, Heb. 1. 3. He alone, he by himself, sayes the Text, purged our sins. No, Christ had none to help to bear his heavy Burden with him; he bore it himself alone. But my Beloved, though our Lord Jesus Christ suffered by himself, yet did not suffer for himself; he suffered for us: He suffered that which we deserved, Isa. 53. 4,5. *He bath born our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

Do you see here Christians, how many ours here are? our griefs, our sorrows, our transgressions, our iniquities, our peace; you have here five ours; so again, *For our sakes He became poor*,

2 Cor.

2 Cor. 8.9. Mark, for our sakes. Beloved he was born for us, *Unto us a Child is born*; he was given for us, *To us a Son is given*, Isa. 9. 6. *He was made a Curse for us*, Gal. 3. 13. The Text tells you, he was made a Curse, but it was for us; he was made sin for us, he was delivered up for us, Rom. 8. 31. *Who spared not his own Son, but delivered him up for us all.* O sirs, all these things they were for us; born for us, given for us, made a curse for us, made sin for us, delivered up for us, lived for us, dyed for us, and is now in Heaven interceding for us, Heb. 7. 25. So that my Brethren, all that our Lord Jesus suffered, it was not for himself, but it was for us; our blessed Saviour suffered for us, that we might not suffer. That is the second Inference.

3. My third is this, That it is more for Christ to suffer any thing, than for all Men and Angels to suffer all things.

Pray mark sirs, If all the Kings and Emperors in the Earth should have left their Thrones, their Crowns, their Kingdoms,

Kingdoms, their Scepters, their Glory, their Honors and Princely Robes, and took upon them a poor *Lazarus* condition, to go poorly, and fare hardly, and dye shamefully, all this had not been so much as for Jesus Christ the Son of God to have suffered the least thing he did suffer.

Nay farther I say, if all the Angels in Heaven, and Men on Earth, had come and suffered, and dyed ten thousand deaths, it had not been so much, put all together, as it was for Christ to suffer any thing ; Because they are creatures, He the Creator ; they are servants, he the Master ; they are subjects, he the Prince ; they are mean, he is Mighty ; he is [K I N G of Kings] and [L O R D of Lords] *He thought it no robbery to be equal with God*, Phil. 2. 6.

Now I say, it would not have been half such a Wonder if all the Angels in Heaven, and Men on Earth had come and suffered, as it was for the Son of God.

*O this

O this is a Wonder of Wonders; his Sufferings were Wonderful, his Humility was Wonderful, his Patience was Wonderful; Greater love could none shew; He loved us so, that He dyed for Love.

Now I beseech you consider this Inference, which was this, That it is more for Jesus Christ to suffer any thing, than for all Men and Angels to suffer all things.

And indeed sirs let me tell you, I want words to express it, or set it forth; for there is both want of words, and want in words to express this matter.

4. My fourth Inference is this: In what a miserable case lay we, that our Lord and Saviour Jesus Christ must endure all this, suffer all this, bear all this, undergo all this for we poor sinners? In what a miserable case lay we in, think you? Certainly the misery of man was very great, that man should need such a Redeemer as this.

O what

O what a breach had sin made between God and us, that the Son of God must come from Heaven to Earth, and suffer all this !

O sirs, mischeivous sin, I say mischievous sin had undone us ; sin had robbed every one of us of six Jewels, every of which Jewels was more worth than Heaven and Earth : Would you know what Jewels they be that sin hath robbed us of ? I will tell you, and then you will say with me, that we were in a very miserable case.

First, it robs us of the *Image of God* : Was not this a precious Jewel think you ? I say, it robbed us of the Image of God, and drawed in man the Devil's Picture. Malice is the Devil's eye, Oppression is the Devil's hand, Blasphemy is the Devils toungue, and Hypocrisie is the Devil's cloven foot.

Secondly, Sin it robs us of our *Sonship*, and makes us slaves to the Devil, slaves to Sin, slaves to the World, and slaves to our Selves. This is another jewel we lost.

*Thirdly,

Thirdly, It robs us of our *Friendship with God*, and makes us enemies to God, enemies to Christ, enemies to our Souls, and enemies to all that which is Good.

Fourthly, It robs us of our *Communion and Fellowship with the Father, Son, and Spirit*, and makes us strangers and aliens.

Fifthly, It robs us of our *Right and Priviledges of Heaven and Heavenly Things*, and makes us children of wrath and heirs of Hell.

Sixthly, It robs us of our *Honour and Glory*, and makes us vile and miserable. See Isa. 1. 6. *There was no soundness from the crown of the head to the soal of the foot.*

Now first, put all this together, and then see whether or no we are not miserable, and whether we did not need a Saviour to come and deliver us from this misery into which our souls were plunged.

Now here is our Happiness Christians, in Christ we have all these Jew

els again that were lost in old *Adam*, the glorious Image of God, our Sonship, our Friend-ship, our Fellowship, our Priviledges, our Glory & Honour, we have all again by Jesus Christ.

O sirs, Man was in a very sad condition, man had brought himself into a sad condition; our condition was a miserable condition.

5. A fifth Inference is this, Jesus Christ brought Life to us, but we brought death to him; a Life of Grace, a Life of Comfort, a Life of Glory: Christ brought Glory to us, but we brought shame to him; Christ brought Riches to us, but we brought poverty to him; he brought Joy to us, but we brought sorrow to him, sorrow upon sorrow: We put a crown of Thorns upon Christ's head; Christ puts the Crown of Glory upon our heads: We thought the Earth too good for Christ, and would not let him live here, but put him to death; but Christ thinks not Heaven too good for us; we be ashamed to own Christ before

men

men, but Christ is not ashamed to own us before his Father and his holy Angels; we condemn Christ, but Christ justifieth us.

O sirs, think of your unkindness to Christ, and let the consideration of his infinite Love and Favours to you, draw out your affections after him. That is the fifth.

6. My sixth Inference is this; All Believers have exceeding cause to bless God for Jesus Christ: God the Father gave Christ to us, to us who were not his Friends, but his Enemies; to us who were not Sons, but Slaves; to us who were not Angels, but Men; to us who did not Love God but Hate him.

Oh! have not we cause to bless God for Jesus Christ! *Joh. 3. 16.* *God so loved the World, that He gave his only begotten Son, that whosoever believed in him should not perish, but have Everlasting Life:* O sirs, what a Gift is Jesus Christ!

7. If Jesus Christ be so Wonder-
ful,

ful, O then how vile a thing, how base a thing is it for the hearts of men to prefer any thing before Jesus Christ. I beseech you, and I beg of you all to mind this Inference.

Surely sirs, if Jesus Christ be so Wonderful, so Precious, so Lovely, so Rich, so Sweet, so Rare; O then it is a most abominable thing, a wicked thing, a vile thing to prefer any thing before Jesus Christ.

O, I may speak it with grief of heart; there be too many in the world that set light by Christ, and love not Christ, and prefer every base lust before Christ; though there is nothing more cursed than this, yet there is nothing more common than this (Christians) for men to prefer the vilest of things before Christ.

First, The wicked Worldling he prefers the trash of this World before Jesus Christ; he can leave hearing, reading, fasting and praying, to follow the World; he prefers Gold before God, Earth before Heaven, Gain be-

fore Glory, his corruptible Silver before his Saviour.

O thou wicked Worldling, thou wretched Worldling, can thy Riches save thy Soul? Let me ask thee, Can thy Riches deliver thee from Hell? Can thy Riches bring thee to Heaven, that thou thus preferrest them before Christ?

Oh! the Lord JESUS will come in flames of fire, to take Vengeance on such, and then thou wilt know to thy cost, pain and torment, that thy Riches cannot keep thee out of Hell, much less bring thy soul to Heaven; then thou wilt see thy folly when it is too late.

Secondly, Drunkards, wicked Drunkards prefer their drunkeynells before Christ; the Drunkard prefers his Pots before Christ; the Drunkard wades through a sea of drink to his grave; he can sit a day or whole night in an Alehouse, and think it but a little time; but an hour in the Service of God, O how tedious is that!

O thou Drunkard, that now turdest
off thy cups so fast, God Almighty hath
a Cup for thee, but not a cup of Sack,
nor a cup of Beer, but a cup of Wrath,
which thou shalt drink to Eternity,
which is worse than to drink scalding
hot Lead down thy throat ; he hath so
much liquor here, not only to drink to
quench his thirst, but to drink to ex-
cess, till he sayes and does he knows
not what ; in Hell he shall have little
enough, there is never a Tavern nor
Alehouse there ; no, there is not a drop
of water to be got all Hell over.

O thou wretch ! when thou shalt live
in burning flames, and thy tongue shall
cleave to the roof of thy mouth, and
thou wouldst give a thousand Worlds
for one poor drop of water, thou shalt
not have it ; and therefore I beseech
you, if any such are here, in the Name
of God hear and fear, and do no more
so wickedly.

Oh ! I would not be in thy condition
for ten thousand Worlds ; and yet I
cannot but have bowels of pity to-

wards thee, which constrains me thus to speak, knowing thy condition better than thou thy self.

Oh! couldst thou but speak with thy fellow-drunkards that are now in Hell, O what dreadful stories would they tell thee of their burning suffering, their pain and torments; some are in Hell already for the same sins you live in; and if you live and die without Christ, you will be ere long with them.

Thirdly, The Swearer, the blasphemous Swearer, prefers his Oaths before Christ: Many can I swear by their Creator and Maker, and speak proudly and look highly, and walk contemptuously, as if there were no God to punish, no Devil to torment.

Well, let me tell thee, O thou Swearer, that now delightest in cursing, thou shalt ere long be sent with a curse to a cursed place, *Depart ye cursed into everlasting flames*, will Christ say to such persons.

Lastly, The proud person he prefers his Pride before Christ; if a fine

suit of Clothes did lie on the one hand, and Christ on the other, the proud person would rather put on the suit of Clothes, than Christ.

O I beseech you sirs, consider what a vile and abominable thing it is to prefer any thing before Christ: *Consider this, says the Psalmist, ye that forget God, lest he tear you in pieces, and there be none to deliver you.*

O poor wretch! consider of that Text; thou liest open to all the judgments in this life, and to all the torments in the life to come, all ye wicked ones, that prefer any thing before Christ.

8. The last Inference is this; If Jesus Christ be so wonderful, O then every one that heareth of Christ, should think it to be a most dreadful thing to miss of Christ.

O Christians and Friends, consider of it; certainly that man or womans condition must needs be sad indeed, that lives and dies without *Jesus Christ*.

O poor wretch! the Devil looks but

for a look from God, to come and rend and tear thee in pieces, and drag thy soul to Hell. Poor soul, thy soul is in danger every hour of being arrested by death, and carried prisoner to Hell. O sirs, I beseech you, do you think and consider with your selves, what a sad thing it is to miss of Christ. Until a man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, is fit for nothing, and is worth nothing, *Prov. 10. 20.*

Oh ! I beseech you that you would seriously consider, that of all miseries this is one of the greatest, to miss of Christ ; we are never able to lament the loss of that poor soul that loseth Jesus Christ ; all losses be wrapt up in that one loss ; and therefore I beseech you all, both good and bad, bethink with your selves what a sad condition that person is in that misseth of Christ. So much for this Use of *Information.*

A BELIEVER'S GOLDEN CHAIN.

I Come now to the second Use, and that is a Use of *Exhortation*; and here I shall make a *Golden Chain* of twenty *Links*, for Believers to wear about their necks.

1. Hear the best Men.
2. Reade the best Books,
3. Keep the best Company.

First, *Hear the best Men.* O sirs, hear a soul-enriching Minister, a soul-searching Minister, one that declareth the whole Counsel of God, that gives the Father his due, the Son his due, the holy Spirit his due; one that maketh hard things easie, and dark things plain; many there are, I may speak with grief, and to their shame, who instead of making hard things easie to

the People, make easie things hard to the People, and plain things dark, speaking in unknown tongues which the People understand not, and all to work a vain admiration of them in the ignorant ; but how unlike to Christ, the Prophets and Apostles these are, I will leave you to judge.

This is as if a man should make a Scaffold as high as a Steeple, when his work is down upon the ground. Ministers are Fishermen ; now you know if Fishermen should wind their Nets up together, they would catch nothing, but if they will catch the Fish, they must spread their Nets.

The Application is easie ; A sanctified heart is better than a silver tongue ; a heart full of Graces is better than a head full of Notions ; National knowledge it may make a man's head giddy, but it will never make a man's heart holy ; that which most tickleth delicate ears, least helpeth diseased souls : Who are we to speak to God and live, much less to speak from God to the People that

that they may live ! How holy had they
need be that draw near to a Holy
God !

Ministers are called Angels, because
we should be as Angels in our lives ;
but if Angels fall, they turn Devils ;
O we should be holy as the holy An-
gels : it is the foolishness of preaching
that saves souls, but not foolish preach-
ing ; Christ taught them as they were
able to hear it, and as they were able to
bear it, *Mark 4.33.* Paul was excellent
at this ; *I had rather speak five words in*
a known tongue, than ten thousand words
in an unknown tongue : A man may be a
great Scholar, and yet a great sinner :
Judas the Traytor was Judas the Prea-
cher ; therefore, sirs, let me beseech
you for your poor souls sake, hear those
Ministers that come nearest to Christ,
the Prophets and Apostles ; he is the
best Preacher that doth most good and
wins most souls ; you may go from men
to Truth, but not from Truth to men ;
for the best of men, are but men at the
best.

Secondly,

Secondly, *Reade the best Books*, for in them you will find the best things; and compare what is spoken in the Books of men, with what is written in the Book of God.

Thirdly, *Keep the best company*; be much with them that are much with God; walk with them that walk with God; *Truly our fellowship is with the Father, and with his Son Jesus Christ*, John 1. 3. Forsake all bad company, and joyn thy self with good company; let them be thy choicest companions that have made Christ their choicest companion; lay them nearest your hearts, who lie nearest Christ's heart; carry them in your bosomes by love, who shall be carryed by Angels into *Abrahams bosome*; Let Christ's Dove be your Love; with whom should Believers be but with Believers? you know what our *English Proverb* is, *Birds of a feather will flock together*; *Being let go, they went to their own company*, Acts 4. 23. Indeed none is fit company for a Believer, but a Believer;

ver; to see a Saint and a Sinner sociating one with another, is to see the dead and the living keep house together; carnal men, though they be naturally alive, yet they are spiritually dead; it is better to be with *Lazarus* though in his rags, than to be with *Dives* though in his robes; *He that walketh with the wise shall be wise*, Prov. 13. 20.

O dwell where God dwells; make them your companions on Earth, who shall be your companions in Heaven; that's the first.

II. Meditate often, and think often on the four last things, Death which is most certain, Judgment which is most strict, Hell which is the most doleful, Heaven which is most delightful.

First, *Meditate upon death which is most certain*; *He hath appointed unto all men once to dye*, Heb. 9. 27. out of the dust was man formed, and into the dust shall man be turned; to think of death is a death to some men; but Beloved, meditate upon Death; the meditation

of

of death will put sin to death : Death to the Wicked is the end of all comfort, and the beginning of all misery; but death to the Godly is the out-let to sin and sorrow, and the in-let to peace and happiness : The Saints enjoyments shall be incomparable, when the sinners torments shall be intolerable ; when a Believer's soul goeth out of his own bosom, it goeth into *Abrahams* bosom ; when a Believer dies, he leaves all his bad behind him, and carries all his good with him ; when a sinner dies, he carries his bad with him, and leaves his good behind him : the one goeth from evil to good, the other from good to evil. When a Saint leaves the World, his flesh returns to dust, and his spirit returns to rest. When a sinner leaves the World, his body goes to worms to be consumed, & his soul goes to flames to be tormented : the one goes to *Abrahams* bosom, the other to *Beelzebub's* bosom ; the Chaff to the fire, and the Wheat to the Barn. O for the Lord's sake meditate upon Death : when you

come

come into the World, you do but live to die again ; when you go out of the World, you do but die to live again. He that lives well, cannot die ill ; he that is assured of a life that hath no end, cares not how soon this life is at an end ; but he that lives without fear, shall die without hope ; he that had no grace in this life, shal have no true peace in his death. An old sinner is nearer to the second death, than he is to the second birth ; his body is nearer to corruption, than his soul is unto salvation : Death levelleth the highest Mountains with the lowest Valleys ; the Robes of Princes and the Rags of Beggars are both laid up together in the Wardrobe of the Grave ; the reason why men so little prepare for Death, is because they so little think of Death ; when they feel sickness arresting them, then they fear Death is approaching : The Grave is a Bed to rest in, but not a Shop to trade in. When the soul in death takes its flight from its loving mate, they shall meet no more till the general Assize :

When

When you are putting off your clothes, think of the putting off your tabernacles: be going to your beds, as if you were going to your graves; and so close your eyes in one world, as you would open them in another world; When you are creeping between the sheets, then think of your winding-sheet: Remember Christians, that God can as easily turn you into dust, as he could take you out of the dust: To day is your living day, to morrow may be your dying day: The meditation of death will prepare you for death.

2. Meditate upon Judgment, which is most strict, *We must all appear before the Judgment-Seat of Christ, 2 Cor.5.10.* They who will not come before his Mercy-seat, shall before d^r to come before his Judgment-seat; they who will not hear his Word, shall feel his Sword; they who are graceless in this day, will be speechless in that day. Do you mind me sirs, at the Worlds end such will be at their wits end, to see the Earth flaming, the Heavens melting, the Stars

falling

falling, the Graves opening, the Judgment hastening, the Sun and Moon mourning, and Christ and his Angels a coming; He that comes to raise the dead, will also come to judge the dead.

O sirs, the great day to great sinners will be a terrible day, when they shall see Christ coming in the clouds, who hath the person of a man, but the power of a God, being crowned with Dignity, and guarded with Angels, and enraged with Anger, and enabled with Power, to bring all Kings and Nobles, high and low, rich and poor, to his Bar, and there he will judge them, not by the whiteness of their countenances, but by the blackness of their consciences; He that was guarded to the Cross with a Band of Souldiers, shall be guarded to the Bench with a Guard of Angels. You that make no account of his coming, how do you think to give an account at his coming? For the Lord's sake meditate upon Judgment; the meditation of Judgment, sirs, may make you Judgment-proof: They who

now

now judge themselves in their own private Sessions, shall not be judged by Christ at his publick Assize.

3. Meditate upon Hell which is most doleful: O sirs, Heaven is a place where all is joyful, and Hell is a place where all is doleful; in the former there's nothing but happiness, and in the latter there's nothing but heaviness: *Psal. 9.*

17. *The wicked shall be turned into Hell;* Mark sirs, the Wicked shall be turned into Hell.

O dreadful place, where the Devil is the Gaoler, Hell the Prison, Damnation the Punishment, Eternity the Time, Brimstone the Fire, and Men and Spirits the Fuel! To endure this will be intolerable, to avoid it will be impossible. This is the day of God's long-suffering, that will be the day of man's long-suffering; there they must suffer, and suffer pain without ease, and torment without end, and sorrow without succour, and misery without mercy. For the Lord's sake meditate upon Hell.

O what Hells are there in Hell! the loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of Heaven, the loss of all Good; endless, easelss, and remediless torments must be their portion; O that you would often think of Hell.

If once thou droppest into Hell, after a thousand of years, you will be as far from coming out, as at your first entering in; there is a way to keep a man out of Hell, but no way to get a man out of Hell; the Wheat and the Chaff they may both grow together, but they shal not both lie together; in Hell there shall not be a Saint amongst those that are terrified, and in Heaven there shall not be a sinner amongst those that are glorified.

The Sea of Damnation shall not be sweetened with a drop of Compassion: Will you pity a body that is going to the Block, and will you not pity a Soul that is going to the Pit? What a sad visitation is that, where the black horse of Death goeth before, and the red

horse of Wrath followeth after ! O that must needs be sad, when one death comes upon the neck of another.

A mans condition in this life may be honourable, and yet his state as to another life may be damnable. Poor *Lazarus* goes to Heaven, when rich *Dives* goes to Hell ; it is better to go to Heaven poorly, than it is to go to Hell richly. O sirs, Let us go in Hell by Contemplation, that we may never go into Hell by Condemnation.

4. Meditate on Heaven, which is most joyful : *Mat. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you.* Heaven is a place where all joy is enjoyed ; Mirth without Sadness, Light without Darkness, Sweetness without Bitterness, Life without Death, Rest without Labour, Plenty without Poverty. Oh, what joy entreth into a Believer, when he enters into the joy of his Master ! who would not work for Glory with the greatest diligence, and wait for Glory with the greatest patience ! O what Glories are there

there in Glory ! Thrones of Glory, Crowns of Glory, Vessels of Glory, a Weight of Glory, a Kingdom of Glory : here Christ puts his Grace upon his Spouse, but there he puts his Glory upon his Spouse. In Heaven the Crown is made for them, and in Heaven the Crown shall be wore by them ; in this life Believers have some good things, but the rest and the best are reserved for the Life to come. O sirs, meditate upon Heaven. The Meditation of Heaven will make you heavenly : Heaven is not only a promised, but a purchased Possession. When our Contemplations and Conversations are in Heaven, then we enjoy Heaven upon Earth.

To be in Christ, is Heaven below ; and to be with Christ, is Heaven above : There cannot be a better being for us, than for us to be with the best of Beings : *To me to live is Christ, and to die is gain*, Phil. 1. 12. Paul was contented to stay a while out of Heaven, that he might bring other souls into Heaven ; His Life to them was most useful, but

his Death to him was most painful: Let our condition be never so great, it is a Hell without him; and let our condition be never so sad, it is a Heaven with him.

I had rather be in Hell with Christ, than in Heaven without Christ, saith Luther. Indeed Hell it self would be Heaven, if God were in it; and Heaven would be a Hell if God were from it. That which makes Heaven so full of joy, is, that it is above all fear; and that which makes Hell so full of horror, is, that it is below all hope. The Vessels of Grace shall swim in the Ocean of Glory. Here all the Earth is not enough for one man, but there one Heaven is enough for all men. A Believer should see with an eye that is purified, what he shall shortly see with an eye that is glorified. We may talk of the greatness of our Crowns, but we shall never know the weight of our Crowns til they be set on our heads. That's the second.

III. Set the Watch of your lives by the Sun of Righteousness, Mal. 4:2.

Live

Live in Print, and keep the Copy of your Lives free from blots and blurs, that the characters thereof may be read by all. And bring up the bottom of your Lives to the top of your Lights ; then only doth the Watch of our Lives move with uprightness , when it is set by the beams of the Sun of Righteousness ; *The Grace of God that bringeth Salvation, hath appeared unto all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, Tit. 2.11,12.* They who will not submit to Grace's Teaching , shall never enjoy Grace's Salvation.

O live so, that the Word which hath brought Salvation to your souls, may bring your souls unto Salvation, that you may be such Jewels of Grace, as shall be lock'd up in the Cabinet of Glory : The Father of Light takes no pleasure in the children of darkness : *Let your Light so shine before men, Mat. 5.* We must first shine in Grace before we can shine in Glory. They who look

for a Heaven made ready, should live as if they were in Heaven already.

There are four things that make up a new creature.

First, *Light.*

Secondly, *Life.*

Thirdly, *Holiness.*

And fourthly, *Good Works.* The Children of Light must put on the Armour of Light.

I cannot but sadly reflect on the unconstancy of rotten professors. An applauded Christ shall have many *Hosanna's*, but a condemned Christ shall have many crucifiers; but a true Believer can as well go with Christ to the Tree where he is to be crucified, as he can go with Christ to the Throne where he is to be glorified.

O how unanswerable are the lives of some Professors to the lights of Professors! they know much, but do little; they know the good they are to do, but they do not the good they know; they speak of things above, but they love and follow after things below. A man

is

is not what he sayes, but he is what he does. To say what we do, and not to do what we say, is but to undo our selves by doing. Take heed sirs, that you do not talk your selves to *Hell* with *Heavenly words*: What is the great prejudice that the World hath against Professors, but this, that they who profess against Pride more than others, are themselves as proud as others; they profess against Covetousness more than others, but are themselves as covetous as others; they often meet together to be better, but they are never the better for their often meeting together; do but take away their Profession, and you take away their Religion. They have nothing of the shape, but the skin; They are better in their outsides than they are in their insides.

O sirs, if Godliness be evil, why do you so much profess it? and if Godliness be good, why do you so little practise it? Either take Christ into your lives, or cast Christ out of your lips. Either obey his Command more, or

else call him Lord no more. Either get Oyl in your Lamps, or cast away your Lamps ; to be a professor of Piety, and a practiser of Iniquity, is an abomination unto the Lord. Some would not seem evil, and yet would be so ; others would seem good, and yet would not be so ; either be what thou seemest, or else seem what thou art. There are many that blush to confess their sins, that did never blush to commit their sins : There is nothing done in vain, but that that is vainly done.

O Christians, bring your lights to the Light ; what darknes can obscure them who have a Sun above them ? Believers when their Candels are put out, they can fetch Light from the Sun of Righteousness ; the nearer you are to such a Sun, the clearer will be your Light.

O Christians, you are never the better for your lights if you are not made the better by your Light : he that sins against his Light, will at last sin away his Light ; if thy light do not

put sin and the world under thy feet, it will never put a Crown of Glory upon thy head. That's the third.

IV. Be willing to want what God is not willing to give.

As God hath never the less for the Mercies he giveth, so he hath never the more for the duty he taketh ; man is such a debtor to God, that he can never pay his due to God ; we are so far from paying of the utmost farthing, that at the utmost we have not a farthing to pay : there is no man but hath received more good than he deserveth, and done more evil than he hath suffered ; therefore he should be contented, though he enjoy but little good ; and not discontented though he suffer much evil ; let us therefore be contented, *1 Tim. 6. 8.* A Christian is to submit to the will of God *disposing*, as well as to the will of God *commanding* ; that man obtains his will of God, who submits his will to God. A gracious heart should never be out of heart, because he hath said, *I will never leave thee, nor forsake*

forsake thee, *Heb. 13. 5.* He that hath said it, will not unsay it; therefore take up your contentment in God's Appointment. We are not to be troubled for this, that we have no more from God; but we are to be troubled at this, that we do no more for God.

A Christian, though he hath a will of his own, yet it becometh not a Christian to own his will: Contentment without the World, is better than the World without Contentment. Christian, get a holy heart, and thy estate in Heaven shall be transcendent, yeathy estate upon Earth shall be sufficient: Christian, is not God willing to give thee Riches? O then be thou willing to want Riches. Is not God willing to give thee Health? O then be thou willing to want Health. Is God not willing to give thee Children? O then be thou willing to want Children. Is not God willing to give thee thy desire in this thing, or that thing? O be thou willing to want that thing. We many times stand in our own light. Never were

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were any Saints their own Carvers, but before they had done they cut their own fingers. *Lot* you know was put to his own choice, and he chose *Sodom*; but you know how it fell out, it was not long before *Sodom* was burnt. So *Rachel* said, *Give me Children, or else I dye*, and she had a child, and it cost her her life. *Abraham* desired the life of *Ishmael*, yet he had but little comfort of him all his dayes; therefore dear Christian, submit thy will to Gods will; that soul shall have his will of God, that desires nothing but what God will. Do but you take care of all that which belongs to God, and God will take care of all that which belongs to you.

It is nothing but reason that God should fall out with them in the course of his Providence, that fall off from him in the course of their Obedience. Wicked men make the World their Treasure, and God makes the World their Torment: when they want estates they are troubled for them, and when they have estates they are troubled with

with them. Murmuring persons think every thing too much that is done by them, and every thing too little that is done for them. God is as far from pleasing them with his Mercy, as they are from pleasing God with their Duty; It is unthankfulness that is the cause of the Earths unfruitfulness. Did a man believe that the Lord would not fail his Body, how carefully would he look after his Soul ! It is only the Christian man that is the contented man, he doth not quarrel with God for Mercies denied, but blesseth God for Mercies bestowed. The higher a Christian is raised above the things of the Earth, the more he is ravished with the joyes of Heaven. That's the fourth.

V. Crucifie your sins, that have crucified your Saviour.

They that are Christs, saith *Paul*, have crucified the flesh with the lusts thereof. Did the Rocks rend when Christ died for our sins, and shall not our hearts rend that have lived in our sins?

O the nails that pierced his hands should now pierce our hearts ! They should wound themselves with their sorrows, who have wounded him with their sins ; that they have grieved his Spirit, it should grieve their spirit.

O that ever I should be so bad a child to him that hath been so good a Father to me. Our sins have been our greatest Traitors, and our Saviour hath been our choicest Helper.

O put sin to death that was the cause of Christ's death. If one should kill our Father, would we hug him and embrace him as our friend ; let him eat at our table, and not rather hate and detest the very sight of him ? If a *Snake* should sting thy dearly beloved Spouse to death, wouldest thou preserve it alive, warm it at thy fire, hug it in thy bosome, and not rather stab it with a thousand wounds ? And were not our sins the cause and instruments of Christ's Death ? Were not they the Whips that scourged him, the Nails, the Cords, the Spears, the Thorns that wounded

wounded him, and fetched the heart-blood from him, and can we love our sins that killed our Saviour? Can a Spouse love her Husband, and her heart embrace an Adulterer?

We complain of the sins of *Judas*, and of the *Jews*, and seem to hate them, and spit at the mention of them; and can we love our *Judas* sins, that set them all on work, and put Christ to death?

And yet how many are there that had rather have sinful self satisfied, then to have sinful self crucified? O sin is that Mark at which all the arrows of Vengeance are shot at: Were it not for sin, death had never had a beginning; and were it not for death, sin would never have an ending. Man began to be sorrowful, when he began to be sinful. The wind of our Lusts blowed out the candle of our Lives. If man had had nothing to do with sin, death had had nothing to do with man. O did sin bring sorrow into the world! O then let sorrow carry sin out of the

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world. Of all evils sin is the greatest evil, *Rom. 6. 23.* *The Wages of sin is death.* O it is worse than punishment, banishment, and imprisonment; sin killeth both body and soul, it throws the body into the cold Earth a rotting, and the soul into the hot Hell a burning. O for the Lord's sake think of this, and weep for this betime; let the cry of your prayers out-cry the cry of your sins.

Nothing can quench the fire that sin hath kindled, but the water which repentance hath caused; *If we confess our sins, he is Faithful and Just to forgive us our sins, and to cleanse us from our sins,* *1 John 1.* A Saint is not free from sin, that is his burnen; a Saint is not free to sin, that is his joying; sin is in his soul, that is his lamentation; his soul is not in sin, that is his consolation: if you will not sin in your grief, then grieve for your sins. That's the fifth.

VI. Bless God most, who are the most blessed by God.

God is good to all, but to *Israel* he is truly

truly good; *Even to such as are of a clean heart, Pfal. 73.1.* They can never speak good enough of God, who have tasted the goodness of God; It is but reason that they should bless most, who are the most blest. They who hold the largest Farms, must pay the greatest Rent; Differing mercies call for differing duties. It is very meet that he should be magnified by us, that makes us meet to be glorified with him. O Christians, if he hath *called you out of your marvellous darkness, into your marvellous light,* you ought to shew forth his marvellous praise, *1 Pet. 2.9.* But you are *a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People,* that you should *shew forth the praises of him, who hath called you out of darkness into his marvellous light.* Men should not glory in what they have received, but they should give glory for what they have received. The Glory of God must be the golden Butt at which all the arrows of duty must be shot. *Grace in our hearts is like stars in the Heaven, that shine not by their own*

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splendor, but by borrowed beames
from the Sun of Righteousness; *Gi-*
ving thanks to the Father, who hath made
us meet to be partakers of the Inheritance
of the Saints in Light, Col. 1. 12.

As the best of means should make
us fruitful, so the best of Mercies should
make us thankful. Shall a Saint find
God a Master that is bountiful, and
shall not God find a Saint a Servant that
is dutiful? if he gives us any enjoy-
ment, it is but for his own entertain-
ment. He shall never want Mercy
that doth not play the wanton with
Mercy. To bless God for Mercies, is
the way to encrease them. To bless
God for miseries, is the way to remove
them. No good lives so long as that
which is thankfully improved. No
evil dies so soon as that which is patient-
ly endured. O Christians, give all
your glory unto him, who hath given
all his glory unto you, and do as those
glorified ones do in Glory; *The four and*
twenty Elders fell down before him that
sate on the Throne, and worshipped him

that liveth for ever and ever, and cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive all Glory, and Honour, and Power; for thou hast created all things, and for thy Pleasure they are and were created, Rev. 4.10, 11. All you have is derived from God, let all you have be returned to God.

The more God's hand is enlarged in the blessing of us, the more our hearts should be enlarged in the blessing of God. O Believers, he hath frowned upon others, but he hath smiled upon you. He hath past by others doors, and knocked at your doors. He hath made you light, when others are dark. He hath made you living, when others are dead. He hath made you Heirs of Glory, when others are children of Wrath. He hath made you Sons, when others are Slaves. He hath made you higher than Angels, when others are no better than Devils. This hath he done, and more, for you who are Believers. Now have you not

great

great cause to bless God? Whilst man is blessing God for his Mercies, God is a blessing of man with his Mercies. Can you find me out that good which is not given to you, or that evil that is not forgiven in you? God he deserves more from every Christian, then he demands from any Christian. Where this Sun of Mercy shines hottest, there the fruits of Grace should grow fastest. That's the sixth.

VII. Fear not the fear of men.

Wicked men must not be feared, though they be never so mighty; nor followed, though never so many. *Fear not them that can kill the body*, said our blessed Saviour, *and can do no more*, Mat. 10. 28. If a Righteous Cause bring us into suffering, a Righteous God will bring us out of suffering. If we suffer for well-doing, we do well in suffering. Shall we cease to be Professors, because others will not cease to be Persecutors? *If ye suffer for well-doing*, faith the Scriptures, *ye are happy*. What, are we Members of Christ, and

yet afraid to be Martyrs for Christ? What, are the Children of God afraid of the children of the Devil? Are the Children of Light afraid of the children of Darkness? the Children of Heaven afraid of the children of Wrath? What though you be weak, your King is strong. What though you be Lambs amongst Wolves, your Captain is the Lion of the Tribe of Judah. What though you have no power, *Christ bath all Power given him, both in Heaven and Earth*, Matt. 28. 18.

The fear of Persecution, is more than Persecution. He that loseth a base life for Christ, shall find a better life in Christ. Persecution, though it brings death in one hand, it brings life in the other; though it kills the body, it crowns the soul; it sends the body to dust, and the spirit to rest: the worst they can do against you, is the best they can do for you: the worst they can do, is but to send you out of the Earth; and the best they can do for you

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you, is but to send you up to Heaven. They take a life from you which you cannot keep, and bestow a life upon you which you cannot lose: if they be blessed who die in the Lord, O how blessed are they that die for the Lord! Do wicked men glory in that which is their shame, and shall we be ashamed of that which is our glory? It is an honor to be dishonored for Christ; What is a short happiness, attended with an everlasting misery, to a short misery attended with an everlasting happiness?

O how clear will the Sun of Righteousness shine, when those dark clouds are blown over!

What if they threaten you with present death, doth not God also threaten you with everlasting death, if you be not ruled by him? whose threatening should you fear? Is man more terrible than God? Is death more dreadful than Hell? God hath said, *Fear not man; who art thou that shouldest be afraid of a man that shall die, and of the son of men which shall be made as grass?*

Isa. 41, 12. Do you see Christians? God would not have you to be afraid of man; he that is afraid of man is afraid of grass: *Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness*, Isa. 41. Let but Professors do their best, and then let the world do their worst. That's the seventh.

VIII, Cleave the closest to that Truth which is the choicest.

First, Be for hearing and doing both, but for doing more; he that doth most shall receive most. Christians, the more glory you bring to God, the more glory you shall have from God. O how abundant should they be in *the Work of the Lord*, that know their Labour is not *in vain in the Lord!* 1 Cor. 15. 58.

Secondly, Be for knowledge and practice both, but for practice more. Alas, what is it to be a Christian no farther than a few good words will go! I tell you, I tell you sirs, good words

without

without good works will never turn to a good account. Holy sayings without holy doings, will never admit your souls to a holy place.

Thirdly, Be for gifts and graces both, but for grace more. A heart sanctified is better than a tongue silvered. Grace brings Christ and the soul together, and unites them together: without grace there may be a knowledge that is seeming, but without grace there can be no knowledge that is saving.

Fourthly, Be for credit and conscience both, but for conscience more. Where there is pure conscience, there will be a pure conversation. As no flattery can heal a bad conscience, so no cruelty can hurt a good conscience.

Fifthly, Be good in good times and bad too, but in bad more. To be good at all times is a Christians duty, but to be good in bad times is a Christians glory. You cannot tread in the steps of a Saviour, but you will taste of the Cup of a Saviour: *Any man*, sayes the

Apostle, that will live godly in Christ Jesus, must suffer persecution.

Sixthly, Be for body and soul both, but for soul more. O how careful are men for their bodies, but how careless for their souls ! they are true to that part which is without, but false to that part within. So they may have but something of the World in their hands, they care not though they have nothing of Heaven in their hearts.

O Christians, Our work below is then best done, when our work above is the first done. The greatest happiness of the Creature, is not to have the Creature for its happiness.

Seventhly, Be for Peace and Truth both, but for Truth more. O Christians, love the Truth in truth, love the Truth of God in truth. Justifie the Truth, and the Truth will justifie you. Till you can love the naked Truth, you will never live to go naked for the Truth. Remember that, I pray.

Eighthly, Be for Life and Christ both, but for Christ more. Christ is

sweeter

sweeter than Wine, better than Life: He that came from above, is above all. He that hath the Key of Heaven, can only open the Door of Heaven.

Ninthly, Be for Works and Faith too, but for Faith more. Faith is a grace that is the most needfull, and a grace that is the most fruitful. A Faith that worketh not, is a Faith that saveth not. Nothing will get up to Heaven, Christians, but that which came down from Heaven.

Tenthly, Be for publick Duties and private too, but for private more. Be much in private Duties. If you fall short in any, fall short in publick Duties, and be most in private. You that have filled the Book with your sins, should fill the Bottle of God with your Tears.

Eleventhly, Be for Form and Power both, but for Power more. I say, be for Power more, Christians.

Alas, What is the Form without the Power! they give God the cap and the knee, and give up themselves to all manner

manner of abominable wickedness.

O Christians, I say, be for Power, be sure look to that, that you be for the power of Godliness more than the form of Godliness.

Twelfthly, Seek to please men and God both, but God rather. To be in favour with them who are out of favour with God; to be well spoken of by them, who are evil spoken of by God, is rather a reproach than an honour.

If there be not fellowship between Christ and you in Holiness, there will be no society between Christ and you in Happiness. This is the eighth.

IX. Acquaint your selves with your selves.

The Trial of our selves is the ready road to the Knowledge of our selves. No man begins to be good, till he sees himself to be bad. Till you see how foul your faces are, you will never pay tribute to Christ for washing of them. He can never truly relish the sweetness

of God's Mercy, who nevet tasted the bitterness of his own Misery. The bottom of our disease lieth in not searching our disease to the bottom.

He that trusteth his heart is a fool, and yet such fools are we as to trust our hearts. The conversation may be civilized, when the affections are not sanctified. A man may be acquainted with the grace of Truth, who never knew the truth of Grace. Therefore *examine your selves, and prove your selves, 2 Cor. 13. 5. whether you be in the Faith or no, or whether the Faith be in you or no.*

See whether your hearts be the Cabinet of such a Jewel: For want of this, many are like Travellers, skill'd in other Countries, but ignorant of their own. Many have their Evidences of Grace to seek, when they should have their Evidences of Grace to shew.

O Beloved, I beseech you with beseechings, be more in searching of your own hearts more. 'Tis of greater concernment to know the state of our hearts, than to know the state of all our estates.

estates. A man may profess like a Saint, pray like a Saint, speak like a Saint, look like a Saint. You cannot alwayes tell what a clock 'tis in a man's breast, by the Dial of his Countenance. The humblest look is sometimes likened to the proudest heart,

Believers, For the Lord's sake consider well these three things :

First, What you were in the state of Nature.

Secondly, What you are in the state of Grace.

Thirdly, What you shall be in the state of Glory.

Oh ! methinks you should think of this, What you were, what you are, and what you shall be. Conversion beginneth in Consideration.

Grace, as it makes our Comforts the sweeter, so it makes our Crown the greater.

Beloved, For God's sake, for your souls sake, acquaint your selves with your selves. The readiest way to know whether or no you are in Christ, is to

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know whether or no Christ is in you: for the fruit is more visible than the root. The Tree of Righteousness is known by the Fruits of Righteousness; Matth. 7. 20. *The Tree is known by its Fruits*, said our Lord Jesus Christ. If you will know the heart of your sins, you must then know the sin of your hearts; will you remember that Christians? For *out of the heart*, said our Lord, *proceedeth evil thoughts; Murder, Adultery, Fornication, and Blasphemy*, Matth. 15. 19. Many have passed the Rocks of gross sins, that have been cast away upon the Sands of Self-righteousness: If you be found in your own righteousness, you will be lost by your unrighteousness. He that hath no better righteousness than what is of his own providing, shall meet with no higher happiness than what is of his own deserving. That's the ninth.

X. Do good in the World with the goods of the World.

'Tis better to spend our time in doing

ing good, than in getting goods: for the goods we get we must leave, but the good we do will never leave us; Rev. 14. 13. *They shall rest from their labours, and their works follow them.* The ambitious man shall leave all his greatness behind him, when the religious man shall carry all his goodness with him. *Dives* his charity was very cold, and he found the flames of Hell very hot. There is not a drop of water for such *Dives's* in Hell, that have not a crumb of bread for such *Lazarus's* on Earth. *Dives* denied *Lazarus* a crum of bread, and therefore *Lazarus* must not bring him a drop of water: He that will shew no mercy, shall have no mercy shewn him. Let Charity be your shop to trade in, and Eternity shall be your bed to rest in. Be a Father to all in Charity, and a Servant to all in Humility. Do much good, and make but little noise: every Grace that is here exercised, shall there be glorified. The more good ye do for God, the more good you shall receive from

from God. As the Poor cannot live without your mercy on Earth, so without God's mercy you shall not liye in Heaven. He that giveth to the poor Saints for Christ's sake, shall be rewarded by Christ for the Saints sake. Mat. 25. 36-- to 40. *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.* Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* The more you disburse for Christ on Earth, the greater sums of glory you shall receive from Christ in Heaven.

The Crop that is sown in mercy, shall be reap'd in glory. As we must lay out all in the Cause of God, so we must lay

lay down all at the Call of God. That which is cast into Christ's Treasure by the way, is not cast away. Mercy is so good a Servant that it will never let its Master die a beggar. Though it make your pockets lighter, yet it will make your Crowns greater.

O that God should give the Rich so much, and O that the Rich should give the Poor so little ! Some say that the barrenest ground is nearest to the richest Mines. 'Tis too often true in a spiritual sense. How many rich men, though their estates be like a fruitful Paradise, yet their hearts are like a barren Wilderness ! They have much of the Earth in their hands, but nothing of Heaven in their hearts. They be rich in goods, but not in goodness. I wonder that such Worldlings do not tremble at these sayings, *Mat. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels : For I was an hungered, and ye gave me no meat : I was thirsty,* and

and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not ; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee an hungred, or a-thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment ; but the Righteous into Life Eternal.

O that men should be so much taken with their Riches, who must ere long be taken from their Riches ! As you brought none of your Coin into the world with you, so you shall carry none of it out of the world with you : In the world you find it, and in the world you shall leave it : To whom you know not, but it may be to them you would not.

Did but some rich men know before their deaths, how their Gold and Silver should be spent after death, they

would wish it back again at the Mines from whence it came. O ye rich men, I say unto you, do good in the world with the goods of the world. 'Tis a greater honour to give like a Prince, than to live like a Prince. 'Tis better to have a heart and not wherewith, than to have a wherewith and not to have a heart. Give, and it shall be given you; your Charity should seek the Poor, before the Poor seek your Charity. He that sheweth mercy when it may best be spared, shall receive mercy when it shall most be needed. That's the tenth.

XI. Improve the time which will be yours but for a time; Time ere long shall be time no longer, *Revel.* 10.6.

Opportunities are for Eternity, but opportunities are not to Eternity; Christians remember that. The Race is short in which you run, but the Prize is great for which you run. As you have not a Lease of your Lives, so you have not a brace of your Lives. Had we

not

not need to take heed how we shooe,
that have but a single Arrow to direct
to the Mark? No time is ours but
what is present, and that's so soon past
as present. Natures Womb often pro-
veth Natures Tomb. O consider, how
much of your time is gone, and yet
how little of your work is done! Shall
your Rest steal away one half of your
time, and your Lusts the other? Oh,
what enemies are they to themselves;
that of all their dayes allow themselves
not one; your work is great, but your
time is short; you have a God to ho-
nour, a Christ to be believed in, and a
soul to save; you have a Race to run,
and a Crown to win, a Hell to escape,
and a Heaven to make sure; you have
many strong Corruptions to weaken,
and many weak Graces to strengthen;
you have many Temptations to with-
stand, and many Afflictions to bear;
you have many Mercies to improve,
and many Duties to perform; There-
fore endeavour to improve your time;
All the time that God allows us is little

enough to perform the task which he allots us; Therefore, dear Christians, redeem the time, *Ephes. 5. 16.* *Redeem the time, because the dayes are evil.* If much of your time be past, let no more of your time be waste. How much the longer our time hath been, so much the shorter our time shall be. O that every step your souls take might be towards Heaven, and that you would make sure of God to day, because the next day you are not sure of your selves. For the Lord's sake improve your time, for your souls sake redeem the time. The Lawyer will not lose his Term, the Water-man will not lose his Tide, the Tradesman will not lose his Exchange-time, the Husbandman will not lose his season, and will you lose your precious season? if you lose your season, you lose your souls. Know that there's but one Heaven, and mills of that, and where will you take up your lodging but in Hell? There is no sitting up under ground for those that have lost their time above ground. The great

great hinderance of well-living is the expectation of long-living. Many think not of living any better, till they think not of living any longer. O how just is it that they should misse of Heaven at the last, who never seek for Heaven till the last. Now is the time for grace to accept of you, and now is the time for you to accept of grace. *To day, to day, to day*, saith God thrice in one chapter, *Heb. 3. to day, verse. 7. to day, verse 13. to day, verse 15.* O but sinners say, *to morrow, to morrow, to morrow*: Alas Sirs, once to day is better than two to morrows; this day is thy living day, to morrow may be thy dying day; And therefore for the Lord's sake put it not off. Now if ever, now for ever, now or never, up and be doing, lest you be for ever undone. That's the Eleventh.

XII. Learn Humility from Christ's Humility; *Learn of me, for I am meek and lowly in heart, and you shall find rest to your souls*, Mat. 11. 29.

Humility makes a man like an Angel

gel, and for want of it Angels were made Devils. Proud sinners be fit companions for none but proud Devils. The most lovely Professor is the most lowly Professor. A Believer is like a Vessel at Sea, the more it fils, the more it sinks. None so humble upon Earth as those that live highest in Heaven. Do but see how one of the best of Saints looks upon himself as one of the the least of Saints : *unto me who am less than the least of all Saints*, said great *Paul*, Ephes. 3. 8. The most holy men be alwayes the most humble men; Where humility is the Corner-stone, there piety is the top-stone. It is good to have true thoughts of our selves, but bad to have high thoughts of our selves. The Cloth of Humility should alwaies be worn on the back of Christianity.

God Almighty hath two Houses in which he dwells, his City-House, and his Country-House; his City-house is the Heaven of Heavens ; and his Country-house is the Humble and

Lowly

Lowly heart, *Isa. 57.15.* *I dwell in the high and holy Place,* that is, Heaven, God's City-house; and with him that is of a contrite and humble Spirit, that's his Country-house. Humility is a *Bethel* for God's dwelling, but Pride is a *Babel* of the Devil's building. If you do not keep Pride out of your souls, and your souls out of Pride, Pride will keep your souls out of Heaven. I will not say a good man is never proud, but I will say a proud man is never good. God resisteth the Proud; *Jam. 4.6.* *God resisteth the Proud, but giveth Grace to the Humble.* The face of Prosperity shines brighter through the Mask of Humility. Of all Garments Humility best becomes Christians, and most adorns their Profession. God will not endure that any man should think well of himself, but himself. A Christian should look with one eye upon Grace to keep him thankful, and with the other eye upon Vice to keep him mournful; When you begin to be proud of your glistering Feathers, look

down upon your black feet. *Rev. 4. 10.* The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sate upon the Throne. The only way of keeping our Crowns on our heads, is the casting them at his feet.

Alas Sirs, what, are you proud of your Riches, of your Honours, of your Relations, or Beauties, or Strength or Life? Alas, alas, these are poor low things to glory in. When men glory in their Pride, God stains the pride of their glory.

O go to the graves of them that are gone before you; and there see, are not their bones scattered, their eyes wasted, the flesh consumed, their mouth corrupted? Where now be those ruddy lips, lovely cheeks, fluent tongues, sparkling eyes, comely nose, are they not all gone as a dream? And where will you be ere long! and will ye be proud of these things? An humble heart knoweth no Fountain but God's

Grace

Grace, and an upright man knoweth no end but God's Glory. That's the twelfth.

XIII. Be right Upright Christians.

The Gospel doth not only require that we should be diligent Christians, but that we should be excellent Christians. The more glorious dispensations you live under, the more gracious conversations you should have. Spiritual actions will make thee look fresh in the eyes of Spiritual Christians. The more you have of good in you, the more you shall have of God with you. The clearer the Lamp of Grace burns on Earth, the brighter the Sun of Glory shall shine in Heaven. We live by dying to our selves, and dye by living in our selves. Christians should be burning Lamps as well as shining Lamps. Should we walk in darkness, whose Father is Light? Shall that tongue be found lying so constantly to men, that was found praying so earnestly to God? or those eyes be found gazing

gazing on sinful objects, that were found reading of Sacred Oracles? Shall such as have received Christ's Press-money, fight under Satan's Colours? Beloved, either let your Works be according to your Profession, or else let your Profession be according to your works. Never put on the fair suite of Profession to do the foul works of Corruption. Never put on Christ's Livery to do Satans drudgery. *Let every one that names the Name of the Lord depart from iniquity: Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven,* Mat. 7. 21, 22. O that mens thoughts should be larger than their hands! In words they profess him, but in works they deny him. Many set a Crown of glory on the head of Christ, by a good profession, but place a Crown of Thorns on the head of Christ by an evil conversation, *They fear the Lord, but serve their own gods.* 2 Kings 17.

Alas Beloved, what good will your Profession do you, if you do not make good your Profession ! Tis better never to shine than not to be gold. Either take Oyl into your Lamps, or throw away your Lamps. The almost Christian shall be but almost saved : Therefore my Brethren, let me beseech you, be altogether Christians, be right upright Christians, be sincere Christians, be as godly as the Godly. Holy *David* tells us, *Psal. 15. 2, 3, 4.* who is the upright man, who is the right Upright Christian. He that walketh uprightly, and worketh Righteousness, and speaketh the Truth from his heart, he shall dwell in thy Tabernacle, and so he goes on. If you would keep your selves unspotted from the World, you must keep your selves unspotted in the world.

O be not vain in a vain World. The loose walkings of Christians are the reproaches of Christians. Were *Abraham* now on Earth, who is in Heaven, how would the Father of the Faithful blush

blush to see their actions that stile themselves his Off-Spring ! O there be some men who think themselves too good to go to Hell, and God thinks them too bad to go to Heaven, *Noah was a Just man and Perfect in his Generation*, Gen. 6. 9. He was not a sinner amongst those that were Saints, but he was a Saint among those that were sinners. He walked with God when others walked in iniquity ; he was a man so like unto God, that there was never another man like unto him.

The Primitive Christians were the best of Christians ; they knew little, but did much : we know much, but do little. O Sirs, if the Service of God be bad, why do you set forth in it ? If the Service of God be good, why do you shrink back from it ? be altogether Christians, or else be no Christians. 'Tis good to profess, but tis better to practise : Yea, of the two, practice without profession, is better than profession without practice. We must not be offended at the Professors of

of Religion, because all are not religious that make a Profession. Though there be many Professors that are not Believers, yet there are no Believers but are Professors. Christians, when you make a good Profession, be sure to make your Profession good. That's the thirteenth.

XIV. Let it be thy art in duty, to give God the heart in duty.

My Son give me thy heart, Prov. 23.

26. Ye see God calls for the heart: The heart is that field from which God expects the most plentiful crop of Glory. God bears a greater respect to your hearts than he doth to your works. God looks most where men look least. If the heart be for God, then all is for God. Our affections, our wills, our desires, our time, our strength, our tears, our alms, our prayers, our estates, our bodies, our souls: For the heart is the Fort-Royal that commands all the rest: The eye, the ear, the hand, the tongue, the head, the foot, the heart

heart commands all these. Now if God have the heart, he hath all. If he have not the heart he hath none. The heart of Obedience is the Obedience of the heart; As the body is at the command of the soul that rules it, so should the soul be at the command of God that gave it. 1 Cor. 6. *Ye are bought with a Price,* sayes the Apostle, *therefore glorifie God in your bodies, and in your spirits.*

He that is all in all to us, would have that which is all in all in us. The heart is the Presence-Chamber, where the King of Glory takes up his Lodging. That which is most worthy in us, should be given to him that is most worthy of us. The body is but the Cabinet, the soul is the Jewel; the body is but the shell, the soul is the kernel. The soul is the Breath of God, the Beauty of Man, the Wonder of Angels, and the Envy of the Devils. The Devil knows if there be any good treasure, it is in our hearts, and he would fain have the Key of this Cabinet, that he might rob us

us of our Jewels. The Devil would fain have the Key of the Heart. As we commit our Estates into the hands of men, so we should commit our Hearts into the hands of God: But alas, men have no mind to give what God hath a mind to have; *This people draw near to me with their mouths, and honour me with their lips, but their Hearts are far from me, Mat. 15. 8.*

Alas, too too often we have our hearts to seek when we come to seek God. You may keep your Duties to your selves, if you do not give your Hearts to him. A Duty that is heartless, is a Duty that is fruitless. You can never give God the heart *of* your service, if you do not give him the heart *in* your service. The heart should be the first that comes into Duty, and the last that goes out of Duty. Good words without the heart are but flattery, and good works without the heart are but hypocrisy.

Beloved, for your poor souls sakes, let your words and works go together, your

your lips and lives, go together, your prayers and practice go together.

If your Duties do not eat out the heart of your sins, your sins will eat out the heart of your Duties.

A dram of matter is better than a flood of words.

A heart without words is better than words without a heart.

A little done with the heart, is better than a great deal done without the heart.

Nothing takes away the Heart of God, but what is done with the hearts of men.

He that regards the heart without any thing, regards not any thing without the heart.

That's the fourteenth.

XV. Be diligent in the Means, but make not an Idol of the Means.

Give all diligence to make your Calling and Election sure, 2 Pet. 1. 10. It is our present business to make sure our future blessedness. When Estates and

Honour

Honour, and Life and Friends, and Pleasures cannot be made sure, let this be made sure: for you see by daily experience they cannot be made sure: 1 Tim. 6. 19. *Lay up for your selves a good Foundation.* See what the Apostle says, *Lay up for your selves a good Foundation;* and why? that you may lay hold of Eternal Life. There is no landing at the shoar of Felicity, without sailing in the Bark of Fidelity. Phil. 2. 12. *Work out your Salvation with fear and trembling.*

Till you attain to firm Salvation, you will never be free from great Temptations.

Luke 13. 24. *Strive to enter in at the strait gate.* Who would not strive for Glory with the greatest diligence; and wait for Glory? *Pray without ceasing;* 1 Thess. 5. 17. *Pray continually,* though you be not continually at praying: Our daily bread calls for daily prayer.

Every day begin the day, and end the day with God.

Let Prayer be your first work, and

Your last work every day.

Oh Christian, lock up thy heart with
prayer, and give God the Key.

Are you called by the Name of
Christ, and will not you call upon the
Name of Christ?

Take away spiritual breathing, and
you take away spiritual living.

We may pray alwayes, and yet not
alwayes be at prayer; Christians can
never want a praying time, if they do
not want a praying frame.

None can pray aright, but those that
are new Creatures, but all ought to
pray because they are Creatures. A
spiritual man may pray carnally, but a
carnal man cannot pray spiritually.

Prayer fetched an Angel out of Hea-
ven to fetch Peter out of Prison. They
prayed heartily, and they sped happily.

The gift of Prayer may have praise
from men, but 'tis the grace of Prayer
that hath power with God.

Prayer, never did man rightly make
it, but God did quickly grant it.

No Christian hath so little of Christ,
but

but he hath matter for praising ; and no Christian hath so much of Christ, but he hath matter of praying.

Deny not God faith in prayer, and God will not deny a faithful prayer.

But then in the second place, as you must be diligent in the means, so make not an Idol of the Means.

Take up all Duties in point of performance, and lay them down in point of dependance. What is hearing without Christ, but a Cabinet without a Jewel? or receiving without Christ, but an empty Glass without a Cordial?

Duty can never have too much of our diligence, nor too little of our confidence.

A Believer doth not good works to live, but he lives to do good works.

It is a hard thing for us to be nothing in our selves, and to be all in Christ.

To undertake all our Duties, and yet to overlook all our Duties.

The Righteousness of Christ is to be Magnified, but the righteousness of a Christian is not to be mentioned; When

you have done all, then say, We are unprofitable servants, Luke 17. 10.

We own the life of our souls to the Death of our Saviour.

Duties they are not destroyed by Christ, but they must be denied for Christ. We have as much need of the Spirit to bring up our Graces, as we have need of the Spirit to bring forth our Graces.

The Clock of our hearts will stand stil unless he oyl the wheels. *Rejoyce in Christ Jesus, and have no confidence in the flesh.* Good works are so indigent as no man can be saved by them, and yet they are so excellent as no man can be saved witout them. Duties, if Christ breath not in them, a Christian grows not under them. We must live in obedience, but we must not live on obedience. Many live more upon their customs than they do upon Christ; more upon the prayers they make to God, than upon God to whom they make their prayers.

Duties they are but dry pipes in themselves,

themselves, though never so curiously cut out, till Christ fills them.

XVI. Take nothing upon trust, but all upon tryal.

Though all Gold glisters, yet all that glisters is not Gold; all is not Truth that goes for Truth. *1 John 4. 1. Try the spirits, believe not every spirit.* Mark Sirs, you must not believe *every spirit*; *but try the spirits whether they be of God or no:* *1 Thes. 5. 21. Prove all things, hold fast that which is good.* Prove all things, that is, try all things by the Scripture.

Many hold fast before they try; but we must try before we hold fast.

Alas, there are many in the World that are like infants who swallow down all that the Nurse putteth into their mouth; what ever the Nurse puts into the poor Babes mouth, it swallows down: Truly so it is with many men and woenen; whatever men say, down it goes.

They will not take so much pains as to try the sayings of men by the

Sayings of **GOD**. O say they, the men we hear be Honest men, Able men, Learned men: But would not you tell money after them? would not you weigh Gold after them? I suppose you would. And will you take Doctrines upon trust without tryal? Who will buy a Jewel in a case but a fool? Remember Christians, that the Whores Cup is Gold without, but poison within; *Rev. 17. 4. She had a Golden Cup in her hand, full of Abominations and Filthiness.* The Cup is of Gold, but the potion is of the rankest poison. And methinks, this Cup is much cupt about.

The Learned men be grown so wile, that they have almost made all the world fools, *2 Pet. 2, 1. As there were false Prophets among the People, so there must be false Teachers also amongst you.* And O that there were not too many false Teachers in these dayes! To counterfeit the Coin of Heaven is Treason against the King of Heaven: and if this Treason deserved hanging, I know who would be hanged next,

I have

I have often thought of Chrysostom's saying, preaching before a company of Ministers, *I profess*, said he, *I do not know whether any Clergy-man can be saved or no.* You will say, This was a strange saying of a Minister to a company of Ministers: Their Calling is so weighty, their Temptations so many, and their Lives so bad; they speak like Angels of Light, but they act like Angels of Darkness.

O how desirous are men to draw the fairest gloves upon the foulest hands!

Men are better known by what they doe, than by what they say; for they say and do not.

Therefore Beloved, believe not their flattering words, nor fair speeches, whereby they deceive the hearts of the poor ignorant sort of People: *Rom. 16. 18.* mark the Apostle, *By good words and fair speeches*, says he, *they deceive the hearts of the simple.*

God may reject those as Copper, whom men do adore as Silver: It is ill

dressing our selves for another world by the looking-glass of this world. The Scripture doth not only present us with what God will do for man, but also what man must do for God.

What is the reason that there are so many scribbling Professors in the world, but because they write after such imperfect Copies?

The generality of persons, they will rather walk in the way that the most go, than in the way that the best go: Great mens Vices are more imitated than Poor mens Graces: But know they who follow after others in sinning, are like to follow after others in suffering.

We must not walk in the way that hath been gone, but in the way that must be gone. *Be followers of me*, said *Paul*, as *I am of Christ*, 1 Cor. 11. 1. Where he follows Christ, we must follow him; but if *Paul* forsake Christ, we must forsake *Paul*.

If we will not have the world to be our leaders, we shall be sure to have them

to

to be our troublers : if they cannot seduce us into an evil way, they will oppose us in a good one : if they cannot scorch us with their fire, they will black us with their smoake : *Speaking evil of you, because you run not to the same excess of riot* ; because they will not do evil with them, therefore they will say evil of them.

But Sirs, what ever you do, follow those that follow Christ : O that they should speak so much of God to others, and act so little for God themselves !

Now Beloved, I beseech you that you would tak nothing upon Trust, but all upon Tryal.

Try their Wayes, try their Doctrines, try their Sayings, try their Worship by the Word of Truth ; and if it be according to Truth, and agreeable to Truth, and bottomed upon Truth, then believe it ; if not, reject it, and tread it down as dirt under your feet ; let it be who it will that brings it : Nay if an Angel from Heaven

ven come and preach any other Doctrine, or prescribe any other way of Worship than the *written Word* declares to us, let him be accursed; we ought not to receive it: *Gal. 1. 8.* *If an Angel from Heaven* (saith he) *bring any other Doctrine then what you have received, let him be accursed.* And therefore once more let me beseech you for the Lord's sake, take nothing upon trust, but all upon tryal; 'Tis a vain thing to say its day, when there is nothing but darkness in the Skie.

That is the sixteenth.

XVII. Take those Reproofs best which you need most.

Be not angry with them who tell you the Truth, nor with the Truth that is told you. *Gal. 4. 16.* *Am I therefore become your enemie, because I tell you the Truth?* He can be no true friend to thee that is a friend to thy sins; and thou canst be no friend to thy self if thou art an enemy to him that tells thee of thy

thy sins. Wilt thou like him the worse that would have thee to be better? *Psal. 141. 5. Let the Righteous smite me and it shall be kindness, and let him reprove me, it shall be Excellent Oyl.* You see here a good man is not angry with reproofs, but takes it as a kindness; it shall be a kindness, and as an excellent Oyl.

But the Serpent the more he is stirred, the more he gathers up his poison to spit at you.

If *Amos* declares the Words of the Lord, the Land is not able to bear his word; *Amos 7. 10.*

If *John* the Baptift endeavour to take away the life of *Herod*'s sins, *Herod* will take away the life of *John* the Baptift; *Matth. 24. 9, 10. John* was beheaded.

If the Prophet go about to imprison the Kings sins, he himself shall be imprisoned; *2 Chron. 16. 9, 10. The King was wroth with the Prophet, and he put him into Prison.*

Jerusalem will stone the Prophets so long,

long, till she hath not one stone left upon another.

O that men should be so cruel to those that intend their cure ! Wicked men cannot endure reproof.

You give the Physician leave to tell you of any disease that is in your *bodies*; you give your Lawyer leave to shew you any Flaw that is in your Estates; You give your Horse-keeper leave to tell you the surfeit of your Horse: And what must we only flatter with you, and dissemble with you, and cry peace, peace, till your souls drop into Hell? O we cannot, we will not, we must not. *Speak all the words that I have commanded thee, be not dismayed at their faces, lest I destroy thee before their faces,* Jer. 1. 17. [Speak to their faces, lest I destroy thee before their faces] that is the fence of the words.

Charge them that be rich in this world, that they be not high-minded, 1 Tim. 6. 17. Great men as well as poor must be admonished; though they be greater than the Ministers, in this world, yet they

they are not greater than he that sent the Ministers into the world.

But my Brethren, there is a great deal of discretion to be used in reproving.

Many check passion with passion, and anger with anger, and this is to lay one Devil, and to raise another: Reproofs should not be with passion but with compassion; Not with jeering, but with grieving; Not with laughing, but with weeping. *I have told you often, and now I tell you weeping,* Phil. 3. 18. the Apostle could not make mention of them with dry eyes. His eyes were wet, because theirs were dry.

Tis the part of a good man to reprove, though his reproofs be not taken in good part.

Tis better to lose the smiles of men, than it is to lose the souls of men.

The Magistrates they look to your Peace; the Lawyers they look to your Estates; the Physicians look to your Bodies; and the Ministers to your souls.

Ministers

Ministers must draw the sword of Re-
proof against the sins of men, and strike
at them, and thrust at them. *Have no
fellowship with the unfruitful works of
darkness, but reprove them rather*, Ephes.
5. 11. rather reprove them. We must
not suffer wicked men to walk in the
Devils works without Reproof; we
must reprove you wisely, sincerely,
sharply; and when you mend your
lives, we shall mend our Language.

That's the seventeenth.

XVIII. Labour more for inward purity, then for outward felicity.

*John, 6. 27. Labour not for the meat
that perisheth, but for the meat that en-
dureth to everlasting Life.* That man
that is a labouring Bee for earthly pro-
sperity, will be but an Idle Drone for
heavenly Felicity.

Gold in your baggs may make you
greater, but tis Grace in your hearts
that will make you better.

He is a rich man that lives upon his
Wealth

Wealth ; but he is a Righteous man that lives upon his Faith.

A Heavenly conversation is better then an Earthly possession.

It is a great Mercy to have a Portion in the world , but to have the world for a Portion is a great Misery.

Our affections were made for the things that are above us, and not for the things that are without us. *Col. 3. 1, 2.* *If you be risen with Christ, pray mark, what then? seek the Things which are above, where Christ sitteth at the Right hand of God; set your affections on Things above, and not on things of the Earth*

The things of this life have not the promise of Godliness, but Godliness hath the promise of the things of this life.

Inward Piety is the best friend to outward Felicity, though outward Felicity be many times the worst enemy to inward Piety.

The wayes of iniquity are the wayes of beggary.

Do

Do you make Heaven your Throne to serve it, and God will make the Earth your foot-stool to serve you.

Inward purity is the ready road to outward plenty. *1 Tim. 4. 8. Godliness bath the promise of the life that now is, and of that which is to come.*

O what an excellent Jewel is Godliness! and who would not part with all for Godliness? Who would not account all other things but dung and dirt, to gain Godliness? But alas, some men are so in love with their Gold and their Baggs, that they will ride post to Hell, if they be paid well for their pains. They look upon *Gain* as the *highest Godliness*, and not upon *Godliness* as the *highest Gain*. They mind the World that is come so much, as if it would never have an ending; and the World to come, so little, as if it would never have a beginning.

Any good will serve the turn of those who know not the chief good.

The things of the world are all the happiness of the men of the world,

Job

Job 21. 15. What is the Almighty that we should serve him, or what profit shall we have, if we pray unto him? O what wretched worldlings were here! Oh, what pains do men take to cover their flesh from nakedness, when their spirits are not cloathed with the Robes of Righteousness!

They are diligent about what is Temporal, but negligent about what is Spiritual.

They are careful about dying vanities, but sloathful about durable excellencies.

They feed their bodies, but starve their souls: They lay up treasures on Earth, but none in Heaven.

O why do you spend your money, I say, *why*, O Beloved, *do you spend your money for that which is not bread?* and *why do you labour for that which satisfies not?* reade the Text, *Isa. 55. 2.*

Riches have made many good men worse, but never made any bad man better.

Usually the poorest on Earth are

the richest in Heaven. If Riches could free men from Hell, O then how few rich men would then be damned!

He that knocks at the creatures door, will find but an empty house kept there.

O Beloved, what is Darkness to Light, what is Gold to Grace, what is Earth to Heaven, that you thus neglect the Great things, the Weighty things, the Onely things, and busie your selves about toyes and trifles, when you have a Crown to look after, a Heaven to look after; a Kingdom to look after?

I beseech you Beloved, Labour more for inward Holines then for outward Happiness; more for the Seed of Grace, than for the bagg of Gold; more for inward Piety than for outward Plenty; more for an Heavenly Conversation, than for an Earthly Possession.

The Earth is for a Saints passage,
but Heaven is for a Saints Portion.

O Believer, Believer, while thou livest, thou wilt find Godliness gainful, and when thou dyest, thou wilt find Godliness needful.

That's the Eighteenth.

XIX. Live in Love, and live in Truth.

John 3. 18. My little Children, Let us not love in word, neither in tongue, but in deed and in truth: That love is love indeed, that is in deed and in truth. Let your love, Christians, be sincere, and not selfish, Gal. 5. 14. Love thy neighbour as thy self.

How dost thou love thy self! how dearly dost thou love thy self! So you must love your Neighbour, *Love thy Neighbour as thy self.*

He that is not wanting in this duty, is wanting in no duty.

Tis called an *Old Commandment*, and a *New Commandment*, *1 John 2. 7, 8. Love* is there called an old Commandment and a new. Tis as old as the Law of *Moses*, and yet as new as the

A carnal man may love his friend, but 'tis a Christian man that loves his enemy.

He that loved us when we were enemies ; commands us to love our enemies, Mat. 5. 44. *Love your enemies, said our Lord, bless them that curse you, do good to them that bate you, pray for them which despitefully use you and persecute you.* A Christian should wish well to them, who wish ill to him.

O Believers, let me beseech you, let me beg of you for your precious souls sakes, to live in love, and to love in truth ; ye are all as Fellow-Labourers, Fellow-Members, Fellow-Citizens, Fellow-Travellours, Fellow-Sufferers, Fellow-Heirs, Fellow-Servants, and will not you love one another ? Remember Christians, he that would not be his brothers keeper, would be his brothers butcher, Gen. 4. 8.

We have all the same Father, God ; the same Head, Christ ; the same Guide,

Guide, the Spirit; the same Attendance, the Angels; the same Grace, Faith; the same Title, Son; the same Cloathing, Christs Righteousness; the same Glory, Heaven; and shall not we be dear to one another, who are thus near to one another?

He that loveth himself, will not hate his brother; for whilst thou art out of Charity with thy brother, God is out of Charity with thee; and thou losest more for want of God's Love, than thy Brother loses for want of thy love: *Heb. 13. 1. Let Brotherly love continue.* Dost thou love the Person of Christ, and hate the Picture of Christ? O sirs, remember, the God of Love hath commanded us to love one another. Beloved, tis a sad thing, and truly so sad, as that it may make our very hearts to bleed within us, to think of the Lamb's little party, *Rev. 14. 1, 2.* who are in strength the weakest, in riches the poorest, in number the fewest, and shall they be in Love the coldest,

in Judgment the most divided; Is not this sad now, that the little ones of Jesus Christ, that the Lambs of Jesus Christ should love one another no better?

O Christians, either lay your malice aside, or else God will lay you aside, as he hath done too too many of us in this day, to our great sorrow.

While you are with God, *God* is with you, 2 Chron. 15. 2. While you are with *God*, he is with you, and if you seek him, he will be found of you: but if you forsake him, he will forsake you. Never was man forsaken of *God*, till *God* was forsaken of man; he sticks close to us, while we stick close to him; but if we forsake him, he will forsake us.

He that will be angry and sin not, must not be angry but with sin.

Therefore dear Christians, let me beseech you to love one another; O that I could but speake out how much I desire the love of one another.

O it will be a happy day when all the

People

People of *God* are knit together in Love, and Union, and Affection.

O Sirs, if *God* had desired or commanded some great thing of us, some burdensome thing of us, it might have been some excuse; but alas, it is no more but to love our Brethren, and shall we deny this? But you may say, how should Believers love one another? I answer,

First, You should highly esteem of one another, as Pearls in comparison of other men; so doth *God*; *God* calls his People his *Jewels*, his Treasures, his Crown, his *Glory*, his Portion; when he calls wicked men Dogs, Vipers, Swine, Bryers and Thorns: you should be very high in one anothers affections.

Secondly, You should delight in the company of one another, in the society of each other. *God* delights in the society of Saints, so should you.

Thirdly, You should be ready to help one another, and to do good one to another, and communicate one to

another. Remember the words of our Lord Jesus Christ, who said, *Tis a more blessed thing to give than to receive.*

Fifthly, Sympathize one with another; Fellow-Members should be fellow-feelers; So did *Moses* and *Jeremiah*, and old *Eli*; his heart was broken before his neck was broken.

Dear Christians, let me beseech you, let me beg of you to love one another. He calls of us to love, who is Love it self. That's the Nineteenth.

XX. Set out for *God* at our beginning, and hold out with *God* until our ending.

As there are none too old for Eternity, so there are none too young for Mortality.

Remember thy Creator in the dayes of thy youth, Eccl. 12. 1.

We are all born to serve God, and better we had never been born, then not to serve him.

Man is beholding to God for what he hath,

hath, but God is not beholding to man
for what he doth.

'Tis a greater glory to us that we
serve God, than it is to God that we
serve him.

'Tis not he that is made happy by us,
but 'tis we that be made happy by him.

He needs not such servants as we are
on Earth, but we need such a Master as
he is in Heaven.

He will be everlastingly blessed with-
out us, but we shall be everlastingly
cursed without him : *Of him, and through
him, and to him are all things, to whom be
glory for ever, Amen.* Rom. 11.36.

It is sad, my Beloved, it is sad, that
we should live so long in the World,
and do so little good ; or that we should
live so little in the World, and do so
much evil.

You must not look to dance with the
Devil all day, and sup with Christ at
night ; or to go from *Delilah's* lap to
Abraham's bosom.

If Salvation were easily come by, it
would be slightly set by.

There

There is no obtaining of what is promised, but by fulfilling of what is commanded.

The neglecting of the race of Holiness, will be the obstructing of the prize of Happiness. *Follow Peace with all men, and Holiness, without which no man shall see God, Heb. 12, 14.*

Beloved, there are many young people in the World, who are very wicked in the World; they walk in darkness, and do the works of darkness; they are young in years, but old in sin; they are very vain in a vain World; they sin with delight, and make sin their delight. I beseech you to look in Eccles. 11. 9. *Rejoyce O young man in thy youth, and let thy heart cheer thee, and walk in the wayes of thine own heart.* O this is brave indeed, if it would alwayes last; but after the flash of Lightning comes the clap of Thundering; mark what follows, *But know for all these things GOD will bring thee to Judgment.* Do you see here sirs! O were it not for this [But] how brave were it for wicked

ed men ! But know for all these things
GOD will bring thee to Judgment : For
all thy Wontonness, for all thy Pride,
for all thy Prophaneness, and Prodi-
gality, thou shalt be brought to Judg-
ment.

After all your present receiving,
you must be brought to your future
reckoning.

O therefore let nothing be done in
this World, which cannot be answered
in another World.

Let me beseech you who are young
Men and young Women, to remem-
ber your Creator in the dayes of your
youth ; To serve God, to love God,
to honour God, to obey God in your
youthful dayes.

The Flower of Life is of Christ's
setting, and shall it be of the Devils
plucking ?

Will you hang the most Sparkling
Jewel of your younger years in the
Devils Ear ?

O it is hard casting off the Devils
yoaks,

yoaks, when we have worne them long upon our necks.

O young People, if you be sick of the *will not*, old age will dye of the *cannot*.

If God's *To day* be too soon for thy repentance, thy *To morrow* may be too late for his acceptance.

You can never come too soon to *God*, nor stay too long with *God*.

He shall be happy in the end, who is holy to the end.

Be thou faithful to the death, and I will give thee a Crown of Life, *Rev. 2. 12.*

O hold on, and hold out to the end.

He that draws back from Profession, shall be kept back from Salvation.

He that departs in the Faith, shall be saved ; but he that departs from the Faith shall be damned.

If any man draw back, my soul shall have no pleasure in him, Heb. 10. 38.

Be stedfast, unmoveable, always abounding in the work of the Lord, seeing you know that your labour is not in vain in the Lord, 1 Cor. 15. last. So I say to you all, young and old people, be stedfast, unmoveable, always abounding in the work of the Lord.

If he give that *Grace* that is not due to us, shall we deny that *Glory* that is due to him? If he makes our Natures gracious, we should make his Name glorious.

O be still with *God*.

So was *David*, Psal. 139. 18. *When I awake, I am still with thee.*

Daniel was least alone, when he was most alone.

There cannot be a better being for us, than for us to be with *God*.

That's the last.

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